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For Greek and Latin Literature

CATENA CLASSICORUM

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ARISTOPHANES

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THE WASPS

^C
RIVINGTONS

London, Oxford, and Cambridge

1868-

Ga 110.125.

A

1870, Aug. 20.

\$
Gaisbury Fund.

Cambridge:

PRINTED BY C. J. CLAY, M.A.

AT THE UNIVERSITY PRESS.

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INTRODUCTION TO THE WASPS.

THE play of *The Wasps* was exhibited in the spring of B.C. 422, in the archonship of Aminias, probably at the Lenaeon festival. It gained the second prize, a play called Προάγων being first, and one of Leucon called Πέρσβεις third.

According to the Greek "Didascalies" it was exhibited in the name of Philonides; and these, as Ranke thinks, are upon the whole the safest guides. He therefore infers that Aristophanes on account of his failure with the *Clouds* returned to his old plan of sheltering himself behind another name, and that the *Proagon*, as well as the *Wasps*, was a play of Aristophanes. On the other hand Richter (who has investigated and edited this play with great care) considers the Didascalies untrustworthy, especially this one; and assigns the *Wasps* to the Great Dionysia, the *Proagon* to the Lenaea. Philonides, he thinks, was merely the principal actor. But this is a matter of no great moment as far as the *Wasps* is concerned; since, whether Philonides were nominal author or actor, Aristophanes was doubtless known to be the real author as well as he is now.

In the *Proagon* Euripides was ridiculed: in the *Wasps* the Athenian litigiousness is the object of satire. According to Ranke, with the *Clouds* ends the first period of Aristophanes' dramatic poetry. And this is a convenient division, borne out in a great measure by a change in the poet's style. For though he is still tolerably consistent, attacking Cleon and the

litigious spirit which he had before ridiculed (e.g. *Nub.* 208), yet his style seems less strict and severe: there is more of the ludicrous, more broad fun. And therefore naturally there is less completeness and connexion of parts in this play. It is not so political as the *Knights*, not so personal as the *Clouds*. The *Wasps*, in fact, consists of two distinct parts: the first, which contains the madness of the old dicast and the ridiculous means used to cure him, ending with the parabasis; the second, in which he is converted to fashionable life, being as it were an afterpiece, and deemed by some critics unnecessary. Thus Schlegel calls the *Wasps* Aristophanes' feeblest play; and few critics rank it very high. But it may be said in defence of our poet, that the last scenes form a very striking contrast to the early part, and so enhance its effect. They are perhaps drawn out to a somewhat tedious length, but possibly some certain time had to be filled up. And Aristophanes, after exposing the absurdities of a life devoted to the law-courts, may well have meant to shew the evil of the other extreme—probably too common among the young fashionables at Athens—in the tipsy frolics of the old ex-juryman. Weak in connexion and plot the play may be, but it is brilliant and amusing in particular scenes.

The *Wasps* gave to Racine the idea of *Les Plaideurs*, and several whole scenes may be compared with advantage. On the details of Athenian law, with which the play abounds, Schoemann, Richter in his long and elaborate Prolegomena, and the Dictionary of Antiquities, furnish ample information.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΣΦΗΚΕΣ



TABLE OF THE READINGS OF DINDORF'S AND MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
3	προφείλεις	προφείλες
7	ταῦν	τοῖν
	ὑπνου	ἤδη
16	καταπτόμενον	καταπτόμενον
21	πῶς δὴ, προσερεῖ τις	ἄ. πῶς δὴ; Σ. προσερεῖ τις
25	τοιούτων	τοιούτ'
36	ἐμπεπρημένης	ἐμπεπρημένης
53	οὕτως	οὕτω σ'
55	πρώτον	πρότερον
68	ἄνω	ἄνω
74	Ἀμυνίας	Σ. Ἀμυνίας
75	εἶναι...λέγει	εἶναι φ. ἄ. ἄ. ἀλλ' οὐδὲν λέγει
76	Σ. μὰ	μὰ
77	ἄ. οὐκ	ἄ. οὐκ post lacunam Sosiani versus
	ἀρχῇ	ἀρχῇ
78	ὀδὲ	Σ. ὀδὲ
79	ε. φ. ἄ. Σ. οὐδαμῶς γ'	ε. φ. ἄ. ἄ. οὐδαμῶς γ'
81	ἄ. Νικόστρατος	Σ. Νικόστρατος
83	Σ. μὰ	ἄ. μὰ
94	γ' ἔχειν	φέρειν
100	ὅς	ὥς
105	προσεσχόμενος	προσισχόμενος
121	δῆτα	δὴ δέ
125	ἐξεφρίομεν	ἐξεφρίομεν
136	ἔχων...τινάς.	post v. 110 locat
136	φρναγμοσεμνάκους τινάς	φρναγμοσεμνακουστίνους
147	οὐκ * ἐρρήσεις	οὐ γὰρ ἐρρήσεις
152	* * τὴν θ. ὠθει	ὅδε τὴν θ. ὠθεῖ
154	μοχλοῦ	μοχλοῦ
160	ἀποσκληῖναι	ἀποσκληῖν' ἄν
176	ταύτη γ'	αὕτη γ'
177	ἐξάγειν δοκῶ	ἐξαγ' ἐνδοθεν
183	ἴδωμαι ἄ. τουτονί. ΒΔ. τουτὶ	ἴδω. ναί τουτονί. τουτὶ
190	ἥσυχον	ἥσυχως
198	κεκλησμένης	κεκλημένης
202	προσκυλίε γ'	προσκυλίσας
217	τὰρ...νῦν	νῦν...γάρ
220	μελησιδ.	μελισιδ.

4 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
234	'νταῦθ' ἢ Σάβης	'ντανθι Σάβης θ'
244	ἡδίκησεν	ἡδίκηκεν
247	λαθὼν τις	λίθος τις
251	μαθὼν	παθὼν
259	βόρβορος	μάρμαρος
274	ἀπολώλεκε	ἀπολώλεκεν
282	καὶ λέγων	λέγων ὡς
283	ὡς	καὶ
302	σὺ δὲ	εἰ. σὺ δὲ
311	ὀπόθεν γε	ὀπόθεν δὴ
312	ὧν...παρέχης	ΧΟ. ὧν...παρέχης
317	ὑπακούων	ἐπακούων
318	ἀλλ' οὐ γὰρ οἷός τ' ἔτ'	ἀλλὰ γὰρ οὐχ οἷός τ'
323	μέγα βροντήσας	μεγαβρόντα
334	ὃ ταῦτά σ'	οὐνταῦθά σ'
335	τάς θύρας	τῇ θύρᾳ
339	τίνα	ἢ τίνα
343	λέγεις τι	λέγεις σὺ τι
350	διορύξαι	διαλέξαι
378	τῶν θεῶν	τοῖν θεοῶν
383	ἅπαντες καλέσαντες	ἅπαντ' ἐκκαλέσαντες
384	τὰ τοιαῦτα	τοιαῦτα
396	διαδύεται αὐ	διαδύς εἶλαθεν
397	μιαρώτατε	μιάρ' ἀνδρῶν
407	ἐντέτατ' ὀξύ	ἐντετάμεθ' ὀξύ
414	ὡς χρῆ	om.
415	κεκράγατε	κεκράγατε
416	ὡς τόνδ'...μεθήσομαι	ΒΔ. ὡς τοῦδ'...μεθήσομαι
418	θεοσεχθρία	θεοσεχθρία
419	ὑμῶν	ἡμῶν
422	αὐτοῖς	αὐτοῖς
	ἀλλ' ἅπας	ἀλλὰ πᾶς
432	κύκλω	'ν κύκλω
442	δηλαδὴ· καὶ	δηλα δ', εἰ καὶ
452	ἄνες	ἄφες
457	σὺ τῷφε	σὺ. ΒΔ. τῷφε
458	Σ. οὐχί	οὐχί
459	Ξ. καὶ σὺ	καὶ σὺ
460	ἀρ' ἐμ.	Ξ. ἀρ' ἐμ.
463	αὐτὰ δὴλα	αὐτὸδὴλα
465	λάθρα γ' ἐλάνθαν' ὑπιοῦσά με	λάθρα μ' ἐλάμβαν' ὑπιοῦσα
472	ἐλθωμεν	ἐλθοιμεν
473	σοὶ	σοῦς
	ἐρῶν	ἐραστά
480	οὐδὲ μὲν γ' οὐδ' ἐν	οὐδὲ μὴν οὐπω 'ν
483	ταῦτά ταῦτα	ταῦτα ταῦτα
	ξυνωμότης	ξυνωμότην
485	μοι	σοι
486	οὐδέποτε γ'	οὐδέπω γ'
487	ὦδ' ἐστάλης	ἐξεστάλης
493	θέλη	'θελη
504	νῦν	νῦν γ'
522	καὶ ξίφος	ΦΙ. καὶ ξίφος

	<i>Dindorf.</i>	<i>Meineke.</i>
524	εἰπέ μοι	ΒΔ. εἰπέ μοι
525	ἀκράτου	ἀκρατον
526	νῦν δὲ	νῦν δὴ
527	λέγειν τι δεῖ	δεῖ τι λέγειν.
530	ΦΙ. ἀτὰρ	ἀτὰρ
532	λέγειν	λέγων
542	δ' ἐν ταῖς ὁδοῖς	δ' ἂν παισὶν ἐν ταῖσιν ὁδοῖς ἀπάσαις
543	καλούμεθ'	καλούμεθ'
558	ἀπόφυξιν	ἀπόφευξιν
565	ἀνιῶν	ἀνιῶν
570	συγκύπτουθ' ἅμ. βλ.	συγκύπτοντα βλ.
577	καί... ἄρχειν	οἱ.
578	αἰδοῖα	τὰδοῖα
588	σεμνὸν	σε μόνον
599	Εὐφημίδου	Εὐφημίδου
600	σφόγγον	σφόγγον
601	τῶν... οἶων	τῶνδ'... οἶων μ'
602	χὺνπηρεσίαν	καὶ ὑπηρεσίαν
605	ἑλελήσμην	ἑλελήσμην
606	εἰσήκονθ' ἅμα	εἰσήκοντά με
608	φιλήσῃ	φιλή με
609	παππίζουσ'	παππίζουσ'
612	καὶ μή	κοῦ μή
614	ἀλλήν	ἀλλ' ἦν
615—618	τάδε... κατέπαρδεν	οἱ.
620	καὶ τῆς τοῦ	καὶ τοῦ
627	μ'	γ'
634	οὐκ, ἀλλ'	οὐκουν
636	ὥς δ' ἐπὶ πάντ' ἐλήλυθεν	ὥς δδε πάντ' ἐπῆλθε κοῦ-
637	κοῦδὲν παρήλθεν	δέν τι παρήλθεν
642	ὥσθ'	ὥς
645	ἀπόφυξιν	ἀπόφευξιν
661	τούτων	τούτου
665	μὰ Δι' οὐ μέντοι· καὶ	μὰ Δι' οὐ μέντοι. ΦΙ. καὶ
666	ΦΙ. ἐς τούτους κ.τ.λ.	ΒΔ. ἐς τούτους κ.τ.λ.
667	ΒΔ. σὺ γὰρ	σὺ γὰρ
671	δώσετε	οἴσετε
674	λαγαυζόμενον	λαγαυζόμενον
694	πρίων'	πρίονθ'
695	κωλακρέτην	κωλαγρέτην
698	καὶ τοῖσιν ἅπασιν	καὶ τοισὶδ' ἅπασιν
701	ἀκαρῇ	ἀκαρές
704	ἐπισίξῃ	ἐπισίξῃ
710	πύφ	πυφ
713	ποθ' ὥσπερ νάρκη μου κατὰ	πέπονθ' ; ὥσπερ νάρκη μου
749	πειθόμενος	πιθόμενος
758	μὴ νῦν	μὴ νυν
765	ἐνθάδε	ἐνθαδὶ
767	ταῦθ'	πρᾶτθ'
770	γε	δὲ
772	εἰλη	εἰλη
773	καθήμενος,	καθήμενος

6 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
795	καθέψεις	καταπέψεις
	λέγων	γελῶν
808	ἐπὶ	ἀπὸ
813	κἄν γὰρ...λήψομαι	post v. 797 locat
816	ἢ α' γ'	ἢ' α'
819	εἰ πως ἐκκομίσας	οὕτω' ξεκόμισας
822	οὔσπερ κ.τ.λ.	ΒΔ. οὔσπερ κ.τ.λ.
826	εἰσαγάγω	εἰσάγω
827	τί τις	τί τις
833, 4	ἐνδοθεν. τί ποτε τὸ χρῆμ' ;	ἐνδοθεν ὃ τι ποτε χρῆμ
837	ἀρπάσας	ὑφαρπάσας
849	διατρίψεις	διατρίβεις
858	δὴ τίς ἐστιν ; οὐχί	δὴ τίς ἐστὶν οὐχί
867	ξυνέβητον	ξυνεβήτην
868	ΒΔ. εὐφήμια κ.τ.λ.	εὐφήμια κ.τ.λ.
875	προθύρου προτύλαιε	προπύλου πάρος αὐλᾶς
885	σοι * * ἀπ᾿ ἔδομεν	ταῦτά σοι κάπ᾿ ἔδομεν
888	ἡσθήμεσθα	ἡσθήμεσθα
890	τῶν γ. ν.	τῶν γ. ν. ἴημε παῖδαν
893	τίς...ἀλώσεται	τίς...ΒΔ. οὗτος. ΦΙ. ὅσον ἀλώσεται
894—7	Ξ. ἀκούετ'...σύκινος	ΒΔ. ἀκούετ'...σύκινος
902	ποῦ δ' ὁ διώκων	ποῦ ποῦ δ' ὁ διώκων
903	ΒΔ. πάρεστιν...Λάβης	ΒΔ. πάρεστιν οὗτος. ΦΙ. ἐ. δ. αὐ Λάβης
905	Σ. σίγα	σίγα
907	ἦν	ἦς
917	ΦΙ. οὐδέν μ. ; Ξ. οὐδ. τ. κ. ἐ.	ΦΙ. οὐδὲν μ...ἐμοί.
922	ἀφ' ἧτ' γ' αὐτὸν	ἀφ' ἧτ' ἐτ' αὐτὸν
924	θυεῖαν	θυῖαν
929	κεκλάγχω	κεκλάγχω
935	ὁ θεσμοθέτης. ποῦ' σθ' οὗτος ;	ὁ θεσμοθέτης ποῦ' σθ' ; οὗτος,
939	προσκεκαυμένα	προσκεκλημένα
957	ὅτι σοῦ	ὃ τι ; σοῦ
961	ἐνέγραφ'	ἐγραφεν
967	ἔλει	ἐλέει
968	τραχήλι'	τὰ τραχήλι'
970	οἰκουρὸς	οἰκουρεῖν
973	ΦΙ. αἰβοῦ...μαλάττομαι	ΦΙ. αἰβοῦ. ΒΔ. τί τὸ κακόν ; ΦΙ. ἐσθ' ὃ. μ.
974	περιμένει	περιβαίνει
978	αἰτεῖτε	αἰτεῖσθε
981	ἐξηπάτηκεν	ἐξηπάτησεν
983	ἀπεδάκρυσσα	ἐπεδάκρυσσα
991	᾽ντευθενί	᾽νταῦθ' ἔνι.
993	ΒΔ. φερ'...ἡγωνίσμεθα ;	ΒΔ. φ. ἐ. ΦΙ. πῶς α. ἡ.
997	ἀπέφυνγεν	πέφυνγεν
1011	νῦν μὲν τὰ	νῦν τὰ
1029	πρώτων γ'	πρώτιστ'
	ἀνθρώποις	ἀνδραρίοις
1030	ἐπιχειρεῖν	ἐπιχειρεῖ
1037	μετ' αὐτοῦ	μετ' αὐτὸν
1062	ἀνδρικότατοι	ἀλκιμώτατοι
1064	κύκνου τ' ἔτι	κύκνου τε

	<i>Dindorf.</i>	<i>Meineke.</i>
1076	* Ἀττικοὶ... αὐτόχθονες	om.
1085	ἀπώσαμεσθα	ἐσωξόμεσθα
1085	πρὸς ἐσπέρα	πρὸς ἐσπέραν
1087, 8		inverso ordine legit.
1091	πάντα μὴ	πάντας ἐμέ
1110	πυκνὸν	Πυκνὸς
1114	ἐγκαθήμενοι	οἱ καθήμενοι
1115	οὐκ... φόρου	om.
1116	γόνον	πόνον
1133	καὶ τρέφειν	κάκτρεπειν
1138	θυμοιτιδα	θυμαιτιδα
1142	εὐοικέαι	προσεικέαι
1157	ἀποδύου	ὑπολύου
1158	ὑπόδυθι	ὑποδοῦ τι
1159	ὑποδύσασθαι	ὑποδήσασθαι
1161	πῶδ'	ποτ'
1167	γῆρα	γῆρως
1168	ὑποδυσάμενος	ὑποδυσάμενος
1169	διασαλκῶνισον	διασαικῶνισον
1172	δοθῆνι	Δοθῆνι
1190	ἐμάχετό γ' αὐτίκα	ἄρ' ἐμάχετ' αὐτίκα
1193	λαγόνas τε	καὶ λαγόνas
1195	πῶς δ' ἂν	πῶς ἂν
1208	προσμάνθανε	προμάνθανε
1219	αὐλητρὶς	αὐλητρὶς
1222	σκόλι, ὅπως δεξει καλῶς	σκόλια πῶς δέξει; Φ. καλῶς
1223	ἄληθες, ὥς οὐδεὶς	ΒΔ. ἄληθες; Φ. ὥς οὐδ' εἰ
1225	δέξει	δέξει
1226	ἐγένετ' Ἀθηναῖος	Ἀθηναῖος γε
1227	κλέπτῃς	ὥς σὺ κλέπτῃς.
1228	τοῦτ' ἐν δράσεις; π.	τοῦτ' εἰ σὺ δράσεις, π.
1231	ἕτερον ἄσομαι	ἕτερ' ἀντάσομαι
1239	τοῦτ'... ἐγώ.	om.
1244	κᾶτ' ἔσεται	κάντᾶσεται
1245	βίαν	βιον
1248	δὴ διεκόμισας	νῆ Δί' ἐκόμπασας
1252	μεθυσθῶμεν	μεθύωμεν
	μηδαμῶς	μῆ, μηδαμῶς
1262	ἀποίχεται	ἀπέρχεται
1268	ροῖas	ροῖas
1274	ἐλαττων	ἐλαττων
1287	οὐκτὸς	ἐκτὸς
1303	ὑβριστότατος	ὑβρίστατος
1305, 6		inverso ordine legit
1310	ἀχυρῶνας	ἀχυρῶν
1324	οἶδι δὲ δὴ καὶ	οἶδι δὲ καὶ τὸς
1338	ἀνέχομαι	οὐκέτ' ἀνέχομαι
1339	αἰβοῖ αἰβοῖ	αἰβοῖ
1340	* * ποῦ ὅτ' ἔστιν	ποῦ ὅτ' ἔστιν ἡμῖν
1350	αὐτ'	ταῦτ'
1356	ἡδῖον	νῆδῖον
1360	καὶ τὸς ἐπὶ	καὶ τὸς ἐπὶ
1380	νομῆας	νομῆας σ'

8 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
1387	νή...Ὀλυμπίαν	om.
1391	κάπιθήκη	κάπιθήκας
1414	πρὸς ποδῶν	προσπολῶν
1418	καλέσῃ	καλέσῃ
1423	δευρὶ πρότερον, ἐπιτρέπεις	δευρὶ πρότερον ἐπιτρέπεις
1432	οὕτω...Πιττάλου	post v. 1440 locat.
1434	αὐτὸς	οὗτος
1443	ἐγὼ σε	ἐγωγε
1449	ἀπολῶ σ'	ἀπόλοι'
	τοῖσι	τοῖς σοῖς
1454	πέισται τι	τι μεταπεσεῖται
1461	μετεβάλλοντο	μετεβάλοντο
1473	κατακοσμήσαι	κατακομήσαι
1481	διορχησάμενος	διορχησάμενος
1487	ῥύμης	ῥύμης
1507	οὐδὲν γ'	οὐδὲν
1510	πιννοτήρης	πιννοτήρης
1514	ψῖνυρά	μοι· σὺ δὲ
1519	θαλασσίοιο	θαλασσίου θεοῦ

ΤΠΟΘΕΣΙΣ.

I.

Φιλοκλέων Ἀθηναῖος φιλόδικος ὦν τὴν φύσιν ἐφοῖτα περὶ τὰ δικαστήρια συνεχῶς. Βδελυκλέων δὲ ὁ τοῦτου παῖς ἀχθόμενος ταύτῃ τῇ νόσῳ καὶ περνώμενος τὸν πατέρα παύειν, ἐγκαθεύρας τοῖς οἴκοις καὶ δίκτυα περιβαλὼν ἐφύλαττε νύκτωρ καὶ μεθ' ἡμέραν. ὁ δὲ ἐξέδου αὐτῷ μὴ προκειμένης ἔκραζεν. οἱ δὲ συνδικασταὶ αὐτοῦ σφηξὶν ἑαντοὺς ἀφομοιώσαντες παρεγένοντο, βουλούμενοι διὰ ταύτης τῆς τέχνης ὑποκλέπτειν τὸν συνδικαστήν· ἐξ ὧν καὶ ὁ χορὸς συνέστηκε καὶ τὸ δράμα ἐπιγέγραπται. ἀλλ' οὐδὲν ἦνον οὐδὲ οὔτοι. πέρας δὲ τοῦ νεανίσκου θαυμάζοντος τίνος ἔνεκα ὁ πατήρ οὕτως ἤττηται τοῦ πράγματος, ἔφη ὁ πρεσβύτερος εἶναι τὸ πρᾶγμα σπουδαῖον καὶ σχεδὸν ἀρχὴν τὸ δικάζειν. ὁ δὲ παῖς ἐπειράτο τὰς ὑποψίας ἐξαίρειν τοῦ πράγματος, νοθετῶν τὸν γέροντα. ὁ δὲ πρεσβύτερος μὴδαμῶς νοθετούμενος οὐ μεθεῖ τοῦ πάθους· ἀλλ' ἀναγκάζεται ὁ νέος ἐπιτρέπειν φιλοδικεῖν, καὶ ἐπὶ τῆς οἰκίας τοῦτο ποιεῖ, καὶ τοῖς κατὰ τὴν οἰκίαν δικάζει, καὶ δύο κύνες ἐπιστάγονται πολιτικῶς παρ' αὐτῷ κρινόμενοι· καὶ κατὰ τοῦ φεύγοντος ἐκφέρειν συνεχῶς τὴν ψήφον μέλλων ἀπατηθεὶς ἄκων τὴν ἀποδικάζουσαν φέρει ψήφον. περιέχει δὲ καὶ δικαιολογίαν τινα τοῦ χοροῦ ἐκ τοῦ ποιητοῦ προσώπου, ὡς σφηξὶν ἐμφορεῖς εἰσὶν οἱ τοῦ χοροῦ, ἐξ ὧν καὶ τὸ δράμα. οἱ ὅτε μὲν ἦσαν νέοι, πικρῶς ταῖς δίκαις ἐφήδρευον, ἐπεὶ δὲ γέροντες γεγύνασι, κεντούσι τοῖς κέντροις, ἐπὶ τέλει δὲ τοῦ δράματος ὁ γέρον ἐπὶ δείπνῳ καλεῖται, καὶ ἐπὶ ὕβριν τρέπεται, καὶ κρίνει αὐτὸν ὕβρεως ἀρτύωλις· ὁ δὲ γέρον πρὸς αὐτὸν καὶ ὀρχησιν τρέπεται, καὶ γελωτοποιεῖ τὸ δράμα.

Τοῦτο τὸ δράμα πεποιήται αὐτῷ οὐκ ἐξ ὑποκειμένης ὑποθέσεως, ἀλλ' ὥσαντι γενομένης· πέπλασται γὰρ τὸ ὅλον. διαβάλλει δὲ Ἀθηναίους ὡς φιλοδοκούντας, καὶ σωφρονίζει τὸν δῆμον ἀποστήναι τῶν δικῶν. καὶ διὰ τοῦτο καὶ τοὺς δικαστὰς σφηξὶν ἀπεικάζει κέντρα ἔχουσι καὶ πλήττουσι. πεποιήται δ' αὐτῷ χαριέντως. ἐδιδάχθη ἐπὶ ἀρχόντος Ἀμεινίου διὰ Φιλωνίδου [ἐν τῇ πθ' ὀλυμπιάδι]. β' ἡ', εἰς Ἀθήνας. καὶ ἐνκα πρώτος Φιλωνίδης Προαγώνι, Λεύκων Πρέσβει τρίτος,

II.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Φιλοντα δικάζειν πατέρα παῖς εἰρξας ἄφρων αὐτὸς τ' ἐφύλαττεν ἔνδον οἰκέται θ', ὅπως μὴ λανθάνῃ μηδ' ἐξίῃ διὰ τὴν νόσον. ὁ δ' ἀντιμάχεται παντὶ τρόπῳ καὶ μηχανῇ. εἰθ' οἱ συνήθεις καὶ γέροντες, λεγόμενοι σφήκες, παραγίνονται βοηθοῦντες σφόδρα ἐπὶ τῷ δύνασθαι κέντρον ἐνείναι τισὶ φρονούντες ἱκανόν. ὁ δὲ γέρον τηρούμενος συμπελθεῖ ἔνδον διαδικάζειν καὶ βιούν, ἐπεὶ τὸ δικάζειν κέκρικεν ἐκ παντὸς τρόπου.

TABLE OF THE READINGS OF DINDORF'S AND
MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
3	προφείλεις	πρωφείλες
7	ταῦν	τοῦν
	ὑπνου	ἥδη
16	καταπτόμενον	καταπτόμενον
21	πῶς δὴ, προσερεῖ τις	Ξ. πῶς δὴ; Σ. προσερεῖ τις
25	τοιοῦτον	τοιοῦτ'
36	ἐμπεπρημένης	ἐμπεπρημένην
53	οὕτως	οὕτω σ'
55	πρώτων	πρότερον
68	ἄνω	ἄνω
74	'Αμυνίας	Σ. 'Αμυνίας
75	εἶναι...λέγει	εἶναι φ. ἁ. Ξ. ἀλλ' οὐδὲν λέγει
76	Σ. μὰ	μὰ
77	Ξ. οὐκ	Ξ. οὐκ post lacunam Sosiani versus
	ἀρχή	ἀρχή
78	ὅδῃ	Σ. ὅδῃ
79	ἐ. φ. δ. Σ. οὐδαμῶς γ'	ἐ. φ. δ. Ξ. οὐδαμῶς γ'
81	Ξ. Νικόστρατος	Σ. Νικόστρατος
83	Σ. μὰ	Ξ. μὰ
94	γ' ἔχειν	φέρειν
100	ὅς	ὥς
105	προσεχόμενος	προσισχύμενος
121	δῆτα	δὴ δέ
125	ἐξεφρίομεν	ἐξεφρίομεν
136	ἔχων...τινάς.	post v. 110 locat
136	φρναγμοσεμνάκους τινάς	φρναγμοσεμνακουστίνους
147	οὐκ * ἐρρήσεις	οὐ γὰρ ἐρρήσεις
152	* * τὴν θ. ὠθει	ὅδε τὴν θ. ὠθεῖ
154	μοχλοῦ'	μοχλοῦ
160	ἀποσκληῖναι	ἀποσκληῖν' ἂν
176	ταύτη γ'	αὕτη γ'
177	ἐξάγειν δοκῶ	ἐξαγ' ἐνδοθεν
183	ἴδωμαι ΞΔ. τουτονί. ΒΔ. τουτὶ	ἴδω. ναί τουτονί. τουτὶ
190	ἥσυχον	ἥσυχως
198	κεκλησμένης	κεκλημένης
202	προσκυλίε γ'	προσκυλίσσῃ
217	τὰρ...νῦν	νῦν...γὰρ
220	μελησιῶ.	μελισιῶ.

4 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
234	'νταῦθ' ἢ Σάβης	'νταυθι Σάβης θ'
244	ἡδίκησεν	ἡδίκηκεν
247	λαθὼν τις	λίθος τις
251	μαθὼν	παθὼν
259	βόρβορος	μάρμαρος
274	ἀπολώλεκε	ἀπολώλεκεν
282	καὶ λέγων	λέγων ὥς
283	ὥς	καὶ
302	σὺ δὲ	εἰ. σὺ δὲ
311	ὀπόθεν γε	ὀπόθεν δὴ
312	ὦ'...παρέχης	ΧΟ. ὦ'...παρέχης
317	ὑπακούων	ἐπακούων
318	ἀλλ' οὐ γὰρ οἷός τ' ἔτ'	ἀλλὰ γὰρ οὐχ οἷός τ'
323	μέγα βροντήσας	μεγαβρόντα
334	ὃ ταῦτά σ'	οὐνταῦθά σ'
335	τὰς θύρας	τῇ θύρᾳ
339	τίνα	ἢ τίνα
343	λέγεις τι	λέγεις σύ τι
350	διωρύξαι	διαλέξαι
378	τῶν θεῶν	τοῶν θεῶν
383	ἅπαντες καλέσαντες	ἅπαντ' ἐκκαλέσαντες
384	τὰ τοιαῦτα	τοιαῦτα
396	διαδύεται αὐ	διαδὺς ἔλαθεν
397	μαρτύτατε	μάρτ' ἀνδρῶν
407	ἐντέτατ' ὀξύ	ἐντετάμεθ' ὀξύ
414	ὥς χρῆ	οἷ.
415	κεκράγατε	κεκράγατε
416	ὥς τόνδ'...μεθήσομαι	ΒΔ. ὥς τοῦδ'...μεθήσομαι
418	θεοσεχθρία	θεοισεχθρία
419	ἡμῶν	ἡμῶν
422	αὐτοῖς	αὐτοῖς
	ἀλλ' ἅπας	ἀλλὰ πᾶς
432	κύκλω	'ν κύκλω
442	δηλαδὴ καὶ	δήλα δ', εἰ καὶ
452	ἀφες	ἀφες
457	σὺ τῷφε	σύ. ΒΔ. τῷφε
458	Σ. οὐχί	οὐχί
459	Ξ. καὶ σὺ	καὶ σὺ
460	ἄρ' ἐμ.	Ξ. ἄρ' ἐμ.
463	αὐτὰ δῆλα	αὐτόδηλα
465	λάθρα γ' ἐλάνθαν' ὑπιοῦσά με	λάθρα μ' ἐλάμβαν' ὑπιοῦσα
472	ἐλθωμεν	ἐλθοιμεν
473	σοὶ	σοὺς
	ἐρώων	ἐραστά
480	οὐδὲ μὲν γ' οὐδ' ἐν	οὐδὲ μὴν οὐπω 'ν
483	ταῦτά ταῦτα	ταῦτα ταῦτα
	ξυνωμότης	ξυνωμότην
485	μοι	σοι
486	οὐδέποτε γ'	οὐδέπω γ'
487	ὦδ' ἐστάλης	ἐξεστάλης
493	θέλη	'θέλη
504	νῦν	νῦν γ'
522	καὶ ξίφος	ΦΙ. καὶ ξίφος

	<i>Dindorf.</i>	<i>Meineke.</i>
524	εἰπέ μοι	ΒΔ. εἰπέ μοι
525	ἀκράτου	ἀκρατον
526	νῦν δέ	νῦν δὴ
527	λέγειν τι δεῖ	δεῖ τι λέγειν.
530	ΦΙ. ἀτὰρ	ἀτὰρ
532	λέγειν	λέγων
542	δ' ἐν ταῖς ὁδοῖς	δ' ἂν παῖσιν ἐν ταῖσιν ὁδοῖς ἀπάσαις
543	καλοῦμεθ'	καλοίμεθ'
558	ἀπόφυξω	ἀπόφευξω
565	ἀνίων	ἀνίων
570	συγκύπτονθ' ἄμ βλ.	συγκύπτοντα βλ.
577	καί... ἄρχειν	om.
578	αἰδοῖα	τῶδοῖα
588	σεμνὸν	σε μόνον
599	Εὐφημίου	Εὐφημίδου
600	σπόγγον	σφόνγγον
601	τῶν... οἶων	τῶνδ'... οἶων μ'
602	χῦπηρεσίαν	καὶ ὑπηρεσίαν
605	ῥηλελήσμην	ῥηλελήσμην
606	εἰσήκουθ' ἅμα	εἰσήκοντά με
608	φιλήσῃ	φιλή με
609	παππάζουσ'	παππίζουσ'
612	καὶ μή	κού μή
614	ἄλλην	ἀλλ' ἤν
615—618	τάδε... κατέπαρδεν	om.
620	καὶ τῆς τοῦ	καὶ τοῦ
627	μ'	γ'
634	οὐκ, ἀλλ'	οὐκουν
636	ὥς δ' ἐπὶ πάντ' ἐλήλυθεν	ὥς ὅδε πάντ' ἐπῆλθε κού-
637	κούδεν παρήλθεν	δέν τι παρήλθεν
642	ὥσθ'	ὥς
645	ἀπόφυξω	ἀπόφευξω
661	τούτων	τούτου
665	μὰ Δι' οὐ μέντοι· καὶ	μὰ Δι' οὐ μέντοι. ΦΙ. καὶ
666	ΦΙ. ἐς τούτους κ.τ.λ.	ΒΔ. ἐς τούτους κ.τ.λ.
667	ΒΔ. σὺ γὰρ	σὺ γὰρ
671	δώσετε	οἴσετε
674	λαγαριζόμενον	λαγαριζόμενον
694	πρίων'	πρίωνθ'
695	κωλακρέτην	κωλαγρέτην
698	καὶ τοῖσιν ἅπασιν	καὶ τοῖσινδ' ἅπασιν
701	ἀκαρῆ	ἀκαρές
704	ἐπισίξῃ	ἐπισίξῃ
710	πύφ	πυφ
713	ποθ' ὥσπερ νάρκη μου κατὰ	πέπονθ' ; ὥσπερ νάρκη μου
749	πιθόμενος	πιθόμενος
758	μὴ νῦν	μὴ νυν
765	ἐνθάδε	ἐνθαδὶ
767	ταῦθ'	πρᾶτθ'
770	γε	δὲ
772	εἰλη	εἰλη
773	καθήμενος,	καθήμενος

6 READINGS OF DINDORF AND MEINEKE.

*Dindorf.**Meineke.*

795	καθέψεις	καταπέψεις
	λέγων	γελῶν
808	ἐπὶ	ἀπὸ
813	κἄν γάρ...ληψομαι	post v. 797 locat
816	ἢ αὖ γ'	ἢ αὖ
819	εἰ πῶς ἐκκομίσαιο	οὐπῶς' ἐκκόμισας
822	οἷόςπερ κ.τ.λ.	ΒΔ. οἷόςπερ κ.τ.λ.
826	εἰσαγάγω	εἰσάγω
827	τί τις	τί τις
833, 4	ἐνδοθεν. τί ποτε τὸ χρεῖμα';	ἐνδοθεν ὃ τι ποτε χρεῖμα
837	ἀρπάσας	ὑφαρπάσας
849	διατρίβεις	διατρίβεις
858	δὴ τίς ἐστιν; οὐχί	δὴ τίς ἐστιν οὐχί
867	ξυνεβήτην	ξυνεβήτην
868	ΒΔ. εὐφήμια κ.τ.λ.	εὐφήμια κ.τ.λ.
875	προθύρου προθύλαει	προπύλου πάρος αὐλᾶς
885	σοι * * κἀπαύδομεν	ταῦτά σοι κἀπαύδομεν
888	ἡσθήμεσθα	ἡσθήμεσθα
890	τῶν γ. ν.	τῶν γ. ν. ἴημε παιάν
893	τίς...ἀλώσεται	τίς...ΒΔ. οὗτος. ΦΙ. ὅσον ἀλώσεται
894—7	Ξ. ἀκούετ'...σύκινος	ΒΔ. ἀκούετ'...σύκινος
902	ποῦ δ' ὁ διώκων	ποῦ ποῦ δ' ὁ διώκων
903	ΒΔ. πάρεστιν...Ἀδῆης	ΒΔ. πάρεστιν οὗτος. ΦΙ. ἐ. ὁ. αὐ
		Ἀδῆης
905	Σ. σίγα	σίγα
907	ἦν	ἦς
917	ΦΙ. οὐδὲν μ.; Ξ. οὐδ. τ. κ. ἐ.	ΦΙ. οὐδὲν μ....ἐμοί.
922	ἀφ' ἧτέ γ' αὐτὸν	ἀφ' ἧτ' ἐτ' αὐτὸν
924	θυεῖαν	θυῖαν
929	κεκλάγχω	κεκλάγχω
935	ὃ θεσμοθέτης. ποῦ' σθ' οὗτος;	ὃ θεσμοθέτης ποῦ' σθ'; οὗτος,
939	προσκεκαυμένα	προσκεκλημένα
957	ὅτι σοῦ	ὃ τι; σοῦ
961	ἐνέγραφ'	ἐγραφε
967	ἐλεῖ	ἐλέει
968	τραχήλι'	τὰ τραχήλι'
970	οἰκουρὸς	οἰκουρεῖν
973	ΦΙ. αἰβοῦ...μαλάττομαι	ΦΙ. αἰβοῦ. ΒΔ. τί τὸ κακόν; ΦΙ.
		ἐσθ' ὃ. μ.
974	περιμένει	περιβαίνει
978	αἰτεῖτε	αἰτείσθε
981	ἐξηπάτηκεν	ἐξηπάτησεν
983	ἀπεδάκρυσα	ἐπεδάκρυσα
991	ἔντευθεν	ἔνταῦθ' ἐνι.
993	ΒΔ. φερ'...ἡγωνίσμεθα;	ΒΔ. φ. ἐ. ΦΙ. πῶς ἀ. ἡ.
997	ἀπέφυγεν	πέφυγεν
1011	νῦν μὲν τὰ	νῦν τὰ
1029	πρώτων γ'	πρώτιστ'
	ἀνθρώποις	ἀνδραρίοις
1030	ἐπιχειρεῖν	ἐπεχείρει
1037	μετ' αὐτοῦ	μετ' αὐτὸν
1062	ἀνδρικώτατοι	ἀλκιμώτατοι
1064	κύκνου τ' ἐτι	κύκνου τε

	<i>Dindorf.</i>	<i>Meineke.</i>
1076	* Ἀττικοί... αὐτόχθονες	οἱ.
1085	ἀπώσάμεσθα	ἐσωζόμεσθα
1085	πρὸς ἐσπέρα	πρὸς ἐσπέραν
1087, 8		inverso ordine legit.
1091	πάντα μὴ	πάντας ἐμὲ
1110	πυκνὸν	Πυκνὸς
1114	ἐγκαθήμενοι	οἱ καθήμενοι
1115	οὐκ... φόρου	οἱ.
1116	γόνον	πόνον
1133	καὶ τρέφειν	κάκτρεπεν
1138	θυμοιτιδα	θυμαιτιδα
1143	εἰκέναι	προσεικέναι
1157	ἀποδύου	ὑπολίου
1158	ὑπόδυθι	ὑποδοῦ τι
1159	ὑποδύσασθαι	ὑποδήσασθαι
1161	πόδ'	ποτ'
1167	γῆρα	γῆρας
1168	ὑποδυσάμενος	ὑποδησάμενος
1169	διασалаκῶνισον	διασαικῶνισον
1172	δοθιῇ	Δοθιῇ
1190	ἐμάχετό γ' αὐτίκα	ἀρ' ἐμάχετ' αὐτίκα
1193	λαγόνas τε	καὶ λαγόνas
1195	πῶς δ' ἂν	πῶς ἂν
1208	προσμάνθανε	προμάνθανε
1219	αὐλητρὶς	αὐλητρὶς
1222	σκόλι, ὅπως δεῖξει καλῶς	σκόλια πῶς δέξει; Φ. καλῶς
1223	ἔλθης, ὥς οὐδεὶς	ΒΔ. ἔλθης; Φ. ὥς οὐδ' εἰ
1225	δέξει	δέξει
1226	ἐγένετ' Ἀθηναῖος	Ἀθηναῖός γε
1227	κλέπτῃς	ὥς σὺ κλέπτῃς.
1228	τοῦτ' σὺ δράσεις; π.	τοῦτ' εἰ σὺ δράσεις, π.
1231	ἕτερον ἴσομαι	ἕτερ' ἀντήσομαι
1239	τούτω... ἐγώ.	οἱ.
1244	κᾶτ' ἴσεται	κάντᾶσεται
1245	βίαν	βίον
1248	δὴ διεκόμισας	νῇ Δί' ἐκόμπασας
1252	μεθύσθωμεν	μεθύωμεν
	μηδαμῶς	μὴ, μηδαμῶς
1262	ἀποίχεται	ἀπέρχεται
1268	ροῖas	ροῖas
1274	ἐλάττων	ἐλαττον
1287	οὐκτὸς	ἐκτὸς
1303	ὑβριστότατος	ὑβρίστατος
1305, 6		inverso ordine legit
1310	ἀχυρῶνας	ἀχυρῶν
1314	ὁδὸν δὲ δὴ καὶ	ὁδὸν δὲ καὶ τοὺς
1338	ἀνέχομαι	οὐκέτ' ἀνέχομαι
1339	λαῖβοι αἰβοῖ	αἰβοῖ
1340	* * πού' στῃ	πού' στῃ ἡμῶν
1350	αὐτ'	ταῦτ'
1356	νῆδιον	νῆδιον
1360	καὶ τοὺς ἐπὶ	καὶ τοὺς ἐπὶ
1380	νομίσας	νομίσας σ'

8 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
1387	νή...Ὀλυμπίαν	om.
1391	κάπιθήκην	κάπιθήκας
1414	πρὸς ποδῶν	προσπολῶν
1418	καλέσῃς	καλέσῃ
1423	δευρὶ πρότερον, ἐπιτρέπεις	δευρὶ· πρότερον ἐπιτρέπεις
1432	οὕτω...Πιττάλου	post v. 1440 locat.
1434	αὐτὸς	οὗτος
1443	ἐγὼ σε	ἐγωγε
1449	ἀπολώ σ'	ἀπόλοι'
	τοῖσι	τοῖς σοῖς
1454	πείσεται τι	τι μεταπείσεται
1461	μετεβάλλοντο	μετεβάλοντο
1473	κατακομήσαι	κατακομήσαι
1481	διορχησόμενος	διορχησάμενος
1487	ρύμης	ρύμης
1507	οὐδέν γ'	οὐδέν
1510	πινωτήρης	πινωτήρης
1514	ψῆφον	μοι· σὺ δὲ
1519	θαλασσίου	θαλασσίου θεοῦ

ΤΠΟΘΕΣΙΣ.

I.

Φίλοκλέων Ἀθηναῖος φιλόδικος ὦν τὴν φύσιν ἐφοίτα περὶ τὰ δικαστήρια συνεχῶς. Βδελυκλέων δὲ ὁ τοῦτον παῖς ἀχθόμενος ταύτῃ τῇ νόσῳ καὶ περνώμενος τὸν πατέρα παύειν, ἐγκαθεύρας τοῖς οἴκοις καὶ δίκτυα περιβαλὼν ἐφύλαττε νύκτωρ καὶ μεθ' ἡμέραν. ὁ δὲ ἐξόδου αὐτῷ μὴ προκειμένης ἔκραζεν. οἱ δὲ συνδικασταὶ αὐτοῦ σφῆξιν ἑαυτοὺς ἀφομοιώντες παρεγένοντο, βουλόμενοι διὰ ταύτης τῆς τέχνης ὑποκλέπτειν τὸν συνδικαστήν· ἐξ ὧν καὶ ὁ χορὸς συνέστηκε καὶ τὸ δράμα ἐπιγέγραπται. ἀλλ' οὐδὲν ἦνον οὐδὲ οὔτοι. πέρας δὲ τοῦ νεανίσκου θαυμάζοντος τίνας ἔρεκα ὁ πατήρ οὕτως ἡττηται τοῦ πράγματος, ἔφη ὁ πρεσβύτερος εἶναι τὸ πρᾶγμα σπουδαῖον καὶ σχεδὸν ἀρχὴν τὸ δικάζειν. ὁ δὲ παῖς ἐπειράτο τὰς ὑποφίας ἐξαίρειν τοῦ πράγματος, νοθεύων τὸν γέροντα. ὁ δὲ πρεσβύτερος μηδαμῶς νοθευόμενος οὐ μεθίει τοῦ πάθους· ἀλλ' ἀναγκάζεται ὁ νέος ἐπιτρέπειν φιλοδικεῖν, καὶ ἐπὶ τῆς οἰκίας τοῦτο ποιῶν, καὶ τοῖς κατὰ τὴν οἰκίαν δικάζει. καὶ δύο κύνες ἐπεισάγονται πολιτικῶς παρ' αὐτῷ κρινόμενοι· καὶ κατὰ τοῦ φεύγοντος ἐκφέρειν συνεχῶς τὴν ψήφον μέλλων ἀπατηθεὶς ἄκων τὴν ἀποδικάζουσαν φέρεи ψήφον. περιέχει δὲ καὶ δικαιολογίαν τινὰ τοῦ χοροῦ ἐκ τοῦ ποιητοῦ προσώπου, ὡς σφῆξιν ἐμφερεῖς εἶσιν οἱ τοῦ χοροῦ, ἐξ ὧν καὶ τὸ δράμα. οἱ δτε μὲν ἦσαν νέοι, πικρῶς ταῖς δίκαις ἐφήδρευον, ἐπεὶ δὲ γέροντες γεγόνασι, κεντοῦσι τοῖς κέντροις, ἐπὶ τέλει δὲ τοῦ δράματος ὁ γέρων ἐπὶ δείπνῳ καλεῖται, καὶ ἐπὶ ὕβριν τρέπεται, καὶ κρίνει αὐτὸν ὕβρεως ἀτόπως· ὁ δὲ γέρων πρὸς αὐτὸν καὶ ὀρχησθαι τρέπεται, καὶ γελωτοποιεῖ τὸ δράμα.

Τοῦτο τὸ δράμα πεποίηται αὐτῷ οὐκ ἐξ ὑποκειμένης ὑποθέσεως, ἀλλ' ὥσανεὶ γενομένης· πέπλασται γὰρ τὸ δλον. διαβάλλει δὲ Ἀθηναῖος ὡς φιλοδικούντας, καὶ σωφρονίζει τὸν δῆμον ἀποστήναι τῶν δικῶν. καὶ διὰ τοῦτο καὶ τοὺς δικαστὰς σφῆξιν ἀπεικάζει κέντρα ἔχουσι καὶ πλήττουσι. πεποίηται δ' αὐτῷ χαριέντως. ἐδιδάχθη ἐπὶ ἀρχοντος Ἀμεινίου διὰ Φιλωνίδου [ἐν τῇ πθ' ὀλυμπιάδι]. β' ἡ', εἰς Ἀθήναια. καὶ ἐνίκα πρῶτος Φιλωνίδης Προαγῶνι, Λεύκων Πρέσβει τρίτος.

II.

ΑΡΙΣΤΟΦΑΝΟΤΣ ΓΡΑΜΜΑΤΙΚΟΤ.

Φιλοῦντα δικάζειν πατέρα παῖς εἶρξας ἄφνω αὐτὸς τ' ἐφύλαττεν ἔνδον οἰκέται θ', ὅπως μὴ λανθάνῃ μηδ' ἐξίῃ διὰ τὴν νόσον.

ὁ δ' ἀντιμάχεται παντὶ τρόπῳ καὶ μηχανῇ. εἰθ' οἱ συνήθεις καὶ γέροντες, λεγόμενοι σφήκες, παραγίνονται βοηθοῦντες σφόδρα ἐπὶ τῷ δύνασθαι κέντρον ἐνίεναι τισὶ φρονούντες ἱκανόν. ὁ δὲ γέρων τηρούμενος συμπέιθεται ἔνδον διαδιδάκειν καὶ βιώνει, ἐπεὶ τὸ δικάζειν κέκρικεν ἐκ παντὸς τρόπου.

ΤΑ ΤΟΥΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΩΣΙΑΣ } ολέται Φιλοκλέωνος.

ΞΑΝΘΙΑΣ

ΒΑΣΙΛΚΛΕΩΝ.

ΦΙΛΟΚΛΕΩΝ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ.

ΠΑΙΔΕΣ.

ΚΤΩΝ. - Χορηγός

ΑΡΤΟΠΟΛΙΣ.

ΧΑΙΡΕΦΩΝ, κωφόν πρόσωπον.

ΚΑΤΗΓΟΡΟΣ.

ΣΦΗΚΕΣ.

ΣΩΣΙΑΣ

ΟΤΤΟΣ, τί πάσχεις, ὦ κακὸδαίμον Ξανθία;

ΞΑΝΘΙΑΣ

φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.

ΣΩΣΙΑΣ

κακὸν ἄρα ταῖς πλευραῖς τι πρῶφειλες μέγα.
ἄρ' οἶσθά γ' οἶον κνώδαλον φυλάττομεν;

ΞΑΝΘΙΑΣ

οἶδ'· ἀλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι. *divine doll
rare awa*

1—53. Xanthias and Sosias, who are set to watch Philocleon, tell each other their troubles and their dreams.

2 φυλακὴν καταλύειν.] Cf. Arist. *Polit.* V. 8, ἵνα φυλάττωσι καὶ μὴ καταλύωσιν; ὥσπερ νυκτερινὴν φυλακὴν, τὴν τῆς πόλεως τήρησιν. As this verb is used in many phrases, with βίον, πόλεμον, εἰρήνην, βουλήν, and other nouns, it may probably have been with φυλακὴν the common word for coming off guard when relieved. Hence Xanthias in his sleepiness says, 'Oh! I am just taking a lesson at coming off guard.' The watchman in Aesch. *Agam.* 12—17, is described as suffering from his long watch, and having a hard task to keep off sleep.

3 πρῶφειλες.] 'You had then an old score to pay off on your sides (when you allowed yourself to become sleepy, for it is they that will

suffer if you sleep).' The imperfect is far preferable to the present tense here. The MSS. have προῦφειλες, and the scholiast says, ἐχρεώσταις τι κακὸν ταῖς πλευραῖς σου καὶ ἀποδοῦναι θέλεις.

4 κνώδαλον.] Cf. *Lysistr.* 476, τί ποτε χρησόμεθα τοῖσδε τοῖς κνώδαλοις; said of women. There seems to be hardly an animal to which κνώδαλον cannot be applied; and no one English equivalent for it as a term of abuse; for we should vary the species of animal to suit the circumstances. Thus, here we might render it 'serpent,' with reference to the dicast's wiliness, and power of wriggling away: in the *Lysistrata* (looking to the context), 'these very hornets.'

5 ἀπομερμηρίσαι.] Only used (as far as lexicons tell) here. μερμηρίζειν is common in Homer. μέρμηρα ἢ μέρμηνα καὶ ἡ φροντίς. Schol.

ΣΩΣΙΑΣ

σὺ δ' οὖν παρακινδύνει, ἐπεὶ καὶ τοῦ γ' ἐμοὶ
κατὰ ταῖν κοραῖν ὕπνου τι καταχεῖται γλυκύ.

ΞΑΝΘΙΑΣ

ἀλλ' ἢ παραφρονεῖς ἐτεὸν ἢ κορυβαντιᾶς;

ΣΩΣΙΑΣ

οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.

ΞΑΝΘΙΑΣ

τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον.

10

καὶ μοι γὰρ ἀρτίως ἐπεστρατεύσατο

Μῆδος τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος·
καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

ΣΩΣΙΑΣ

κᾶγωγ' ἀληθῶς οἶον οὐδεπώποτε.

6 σὺ δ' οὖν, κ.τ.λ.] Sosias tells Xanthias to chance it, for that he can sympathize with him, being also sleepy. This wakes up Xanthias to see the madness of going to sleep, and he in turn rouses his comrade.

8 κορυβαντιᾶς.] For the Corybantic rites the curious may consult Lucret. II. 610, &c.

In Timaeus' Lexicon to Plato, παραμαίνεσθαι καὶ ἐνθουσιαστικῶς κινεῖσθαι is the explanation. Ruhnken shews that the word is used 'of those who are afflicted with sleeplessness and hear a sound of flutes in their ears,' from Plato, *Legg.* 790, and elsewhere. Hence the answer of Sosias: 'No, it is no sleepless frenzy, no frenzy like that of the Corybantes, who cannot get rid of the din of the flutes, &c. of their orgies, but rather a sleep that takes me.'

9 Σαβαζίου.] A Thracian name of Dionysus, whose priests were called in Thrace *Σαβαί*. Schol. Sosias goes abroad for his god of sleep, since Xanthias had spoken of a foreign or Phrygian frenzy in κορυβαντιᾶς.

10 βουκολεῖς.] Sc. *τρέφεις*: not an uncommon use. It is very doubtful whether (as L. and S. suggest) there is any allusion to the god's *tauriform* worship. ποιμαίνειν ἔρωτα (Theocr.) is an analogous phrase. The notion of 'feeding, keeping, tending,' seems to pass into that of 'gently managing,' even with some deceit implied, as in *Ecc.* 81, βουκολεῖν τὸ δῆμον, and (probably) in *Pac.* 153.

11 ἐπεστρατεύσατο.] Cf. Eur. *Med.* 1185, διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύσατο, and Eur. *Hipp.* 535, ἔρωτ, ἔρωτ, ὃ κατ' ὁμμάτων στάζεις πόθον, εἰσάγων γλυκεῖαν ψυχᾷ χάριν οἷς ἐπιστρατεύσῃ. With which last Bergler compares v. 8, κατὰ ταῖν κοραῖν κ.τ.λ.

12 Μῆδος.] Median, i. e. barbarian and foreign, because the other had talked of Sabazius, a foreign god. But an 'invasion by Medes' would be a natural phrase for a Greek.

νυστακτῆς.] Probably the pair nod, and act sleepiness. Whether they get their dreams in the intervals of this their dialogue, or had them before the play began, is uncertain.

ἀτὰρ σὺ λέξον πρότερος.

ΞΑΝΘΙΑΣ

ἐδόκουν αἰτὸν

15

καταπτάμενον ἐς τὴν ἀγορὰν μέγαν πάνυ
ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα
φέρειν ἐπίχαλκον ἀνεκὰς ἐς τὸν οὐρανὸν,
κάπτεται ταύτην ἀποβαλεῖν Κλεώνυμον.

ΣΩΣΙΑΣ

οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος.

20

ΞΑΝΘΙΑΣ

πῶς δῆ;

ΣΩΣΙΑΣ

προερεῖ τις τοῖσι συμπόταις λέγων,
ὅτι ταῦτ' ἐν γῇ τ' ἀπέβαλεν κὰν οὐρανῷ

16 καταπτάμενον.] Brunck, Meineke, and Hirschig adopt the form καταπτόμενον as stricter Attic. Yet in *Ach.* 865 Meineke retains προσέπτανθ' οἱ κ. d., saying, 'consulto *servavi* h. l. formam poeticam.' But why there, and not here? especially since (as Richter says) the slave is telling his dream in rather epic or high-flown style. Cobet says, 'In comœodia ἐπτόμην locum habet; ἐπτόμην ubi supra soccum oratio adsurgit.'

18 ἐπίχαλκον.] This is added (as the scholiast says) to make it clear that it is a shield, not a serpent, that is meant; which last would be the more natural sense to take ἀσπίς in, for eagles carry off snakes rather than shields. And the scholiast adds his opinion that the word for shield was derived from the word for snake, because snakes when asleep coil themselves round in many circles, and the ancient shields were circular. But, as far as we can see from the Greek authors that we have, ἀσπίς, 'shield,' seems older than the other ἀσπίς.

19 κάπτεται ταύτην ἀποβαλεῖν Κ.] 'And then threw this same shield down—becoming Cleonymus.' The dream might have ended at ἀποβα-

λεῖν, but Cleonymus, for the sake of a hit at his cowardice, is suddenly put in the eagle's place.

20 γρίφου.] παροιμίου ζητήματος. Schol. 'Cleonymus then turns out for all the world like a riddle.'

21 πῶς δῆ;] Bentley's arrangement of the speakers here is rightly accepted by most editors.

προερεῖ.] The vulg. προσερεῖ can hardly stand with the dative. Cobet's προτενεῖ would do. προβαλεῖ is rather suggested by the scholiast's τὰ ἐν τοῖς συμποσίοις προβαλλόμενα αἰνιγματώδη ζητήματα. Cf. *Nub.* 757, ἀλλ' ἕτερον αὖ σοι προβαλὼν τι δεῖν. προφέρει, as closer to MSS. προσερεῖ, might be read.

22 ὅτι.] This need not be ousted in favour of τί. Riddles were put forward in a positive form. See Samson's riddle in Judges xiv. 14, 'Out of the eater came forth meat, and out of the strong came forth sweetness.' In the same way is the riddle of the Sphinx propounded: ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, κ.τ.λ. So here one guest propounds (προφέρει) to his fellows, 'that there is one and the same beast which threw away the shield (or snake) in heaven, earth, and ocean.' The alteration to τί is grounded on

κὰν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα |

ΞΑΝΘΙΑΣ

οἴμοι, τί δῆτά μοι κακὸν γενήσεται
ιδόντι τοιοῦτον ἐνύπνιον;

ΣΩΣΙΑΣ

μὴ φροντίσης.

25

οὐδὲν γὰρ ἔσται δεινὸν, οὐ μὰ τοὺς θεούς.

ΞΑΝΘΙΑΣ

δεινὸν γέ τοῦστ' ἀνθρωπος ἀποβαλὼν ὄπλα. (οὐδὲν ἔστιν
ἀτὰρ σὺ τὸ σὸν αὐτὸν λέξον.)

ΣΩΣΙΑΣ

ἀλλ' ἔστιν μέγα.

περὶ τῆς πόλεως γὰρ ἔστι τοῦ σκάφους ὅλου.

ΞΑΝΘΙΑΣ

λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος.

30

ΣΩΣΙΑΣ

ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ πυκνῇ
ἐκκλησιάζειν πρόβατα συγκαθήμενα,
βακτηρίας ἔχοντα καὶ τριβώνια
κάπναιτα τούτοις τοῖσι προβάτοις μούδῳκει
δημηγορεῖν φάλαινα πανδοκεύτρια,

35

the supposition that the riddle ought to begin in the orthodox English fashion, with a Why or a What. *δοῖς* would sound ambiguous in the riddle till the answer was seen.

25 τοιοῦτον.] With τοιοῦτ' ἐν, the *οι* in τοιοῦτ' would have to be scanned long: which is not so well; for the *υ* in ἐνύπνιον should certainly be short. Cf. *Eg.* 940, and the note there on ἐναποπνυγίης.

27 δεινὸν γέ.] Xanthias takes up the word δεινὸν more in its sense of 'monstrous, strange,' than 'to be feared,' as Sosias had meant it. But 'terrible' will tolerably do duty for both senses.

29 σκάφους.] Cf. Aesch. *S. C. Theb.* 2, ὅστις φυλάσσει πρᾶγος ἐν

πρόμῃ πόλεως ὁλοκαυωμάτων: and Soph. *Antig.* 190, ταύτης ἐπὶ πλέοντες ὁρθῆς τοὺς φίλους ποιοῦμεθα. Xanthias, to keep up the metaphor, asks for the 'keel' of the matter. ὡσανεὶ ἔλεγε τὴν μίζαν, Schol., because the keel was laid first. If there is allusion to τρόπον (as Bergler thinks), the equivocal might be kept by 'let us get at once to the bottom of the matter.'

33 βακτηρίας κ. τριβ.] Apparently the usual equipment of the older men. Cf. vv. 117, 1131, and *Ach.* 184, 343; also *Nub.* 541.

34—36. The Athenians listen like silly sheep to a devouring monster.

35 πανδοκεύτρια.] πάντα δεχομένη, Schol. Cf. *Eg.* 238, φάραγγα καὶ χάρυβδι ἀρπαγῆς. The word

ἔχουσα φωνὴν ἐμπεπρημένης ὕδς.

ΞΑΝΘΙΑΣ

αἰβοῦ.

ΣΩΣΙΑΣ

τί ἔστι;

ΞΑΝΘΙΑΣ

παῦε παῦε, μὴ λέγε·

ὅξει κακίστον τούνυπνιον βύρσης σαπρᾶς.

ΣΩΣΙΑΣ

εἶθ' ἡ μαρὰ φάλαυν' ἔχουσα τρυτάνην
ἴστη βόειον δημόν.

ΞΑΝΘΙΑΣ

οἶμοι δεῖλαιος·

τὸν δῆμον ἡμῶν βούλεται διστάναι.

ΣΩΣΙΑΣ

ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον

χαμαὶ καθῆσθαι, τὴν κεφαλὴν κόρακος ἔχων.

εἶτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας·

usua-ally means 'hostess' (as in *Ran.*
114) here it is 'receiver general
of all bribes,' perhaps 'one who
never shuts the door 'gainst those
who come and pay their score.'

36 ἐμπεπρημένης.] ἐμπεφουσημέ-
της καὶ παχείας, Schol., 'of a fat,
bloated sow.' But MSS. R, V,
have ἐμπεπρημένην, ἐμπεπρησμένην.
Whether 'inflamed voice' or 'in-
flated' be better, is doubtful. Either
is curious. Richter renders the
common text, 'the voice of a singed
sow.' But the time after the singe-
ing is an odd one to choose for de-
scribing the animal's voice. Cleon's
voice Aristophanes elsewhere calls
ἐκλυτὸν φωνὴν, and φωνὴν χαρά-
βραξ δλεθρον τετακούας (*Eq.* 137,
1034).

38 βύρσης.] With reference to
Cleon's trade, see *The Knights*,
passim.

40-41 δημόν...δῆμον.] A simi-
lar play on the word is in *Eq.* 954,
where Demus' seal is δημοῦ βοείου
θρίον ἐξωττημένον. Whether βόειον
here implies ἀναλσθητον, as a scho-
liast says, is very doubtful. I know
of no such use of βόειος. Some pun
on 'fat of bull's flesh,' and 'John
Bull' might be suggested as a mo-
dern equivalent.

41 διστάναι.] There is no need
to fix on any particular disturbance
for this 'setting the people by the
ears.' The pun on ἰστάναι, 'to
weigh,' and διστάναι is the chief
thing aimed at.

44 τραυλίσας.] Alcibiades' lisp is
mentioned by Plutarch. οἱ δὲ τραυ-
λοὶ τὸ λ ἀντὶ τοῦ ρ λέγουσιν. Schol.
It was perhaps affectation. 'Lab-
dacismum, quem scriptores notant
in Alcibiade, deliciis, non naturae
tribuendum arbitrot.' Erasmus,

ὄλῃς; Θέωλος τὴν κεφαλὴν κόλακος ἔχει.

45

ΞΑΝΘΙΑΣ

ὀρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.

ΣΩΣΙΑΣ

οὐκ οὐν ἐκεῖν' ἀλλόκοτον, ὁ Θέωρος κόραξ
γιγνόμενος;

ΞΑΝΘΙΑΣ

ἤκιστ', ἀλλ' ἄριστον.

ΣΩΣΙΑΣ

πῶς;

ΞΑΝΘΙΑΣ

ὅπως;

ἄνθρωπος ὦν εἴτ' ἐγένετ' ἐξαίφνης κόραξ·
οὐκ οὐν ἐναργὲς τοῦτο συμβαλεῖν, ὅτι
ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχθήσεται;

50

ΣΩΣΙΑΣ

εἴτ' οὐκ ἐγὼ δούς δὴ ὀβολῶ μισθώσομαι
οὕτω σ' ὑποκρινόμενον σοφῶς ὀνειράτα;

ΞΑΝΘΙΑΣ

φέρε νυν κατείπω τοῖς θεαταῖς τὸν λόγον,

Colloq. de Reſ. Pron. Similar affectation in the way of drawls and lazy slurring of the liquids is not unknown among the Alcibiadeses of our own time.

45 *Θέωλος.*] As if from Θεός and ἄλλυμι; cf. v. 418, Θεῶρου θεοῖσεχ-θρία.

46 *ὀρθῶς γε.*] Alcibiades' lisped him to Theorus' right name, κόλαξ. An epigram is quoted from the Anthology: Πῶ καὶ λάμβδα μόνον κόρα-κας κολάκων διορίζει· λοιπὸν ταῦτ' ὁ κόραξ βωμολόχος τε κόλαξ. τὸν νεκά μοι, βέλτιστε, τῶδε ζῶον πεφύλαξο, εἰδὼς καὶ ζῶντων τοὺς κόλακας κόρα-κας: which might be freely imitated: "Twixt *fowls* and *fools* in northern tongue small difference is heard: There's chattering fowls, and prating

fools; the man's much like the bird. And those who of this feather be, 'twere best, my friend, to shun, Sure that for any useful end such fowls and fools are one.'

51 *ἐς κόρακας.*] To the point perhaps is Diogenes' apophthegm: κρεῖττον ἐστὶν ἐς κόρακας ἀπελθεῖν ἢ ἐς κολάκας. 'Better join the fowls than the fools.' Here 'it is plain that we shall lose him, and the *fowls* (pronounced 'fools') will get him.'

53 *οὕτω σ' ὑπ.*] This (for vulg. οὕτως) commends itself. It is due to Geel and Bergk, and adopted by Richter.

53 *ὑποκρινόμενον.*] Cf. Hom. *Od.* XIX. 535, 555, for exactly the same use.

54—135. Xanthias lays the mat-

ὀλίγ' ἄτθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδί,
 μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα,
 μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.
 ἡμῶν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος
 δούλῳ διαρριπτοῦντε τοῖς θεωμένοις,
 οὔθ' Ἑρακλῆς τὸ δεῖπνον ἐξαπατώμενος,
 οἷδ' αὖθις ἐνασελγαίνόμενος Εὐριπίδης·

55

60

ter before the audience, praying them not to expect too much, but promising something new. He and his fellow-slave have (he says) to guard for their young master his old father, who is sick of a law fever, is always getting up early, going off to the courts; who dreams of nothing but law-suits, and has a mania for condemning every one. They have tried mild remedies in vain, and now have to shut him up and guard strictly every hole by which he might slip out.

In the opening scene of Racine's *Les Plaideurs* (which indeed is founded on *The Wasps*), Petit Jean's description of his master's doings presents several points of similarity to that of Xanthias.

54 κατέλπω τ. θ.] So in *Eg.* 36 the matter is put before the audience.

55 ὑπειπὼν.] Used nearly as in *Dem. c. Arist.* 637, καὶ γέγραφε, οὐδὲν ὑπειπὼν ὅπως ἂν τις ἀποκτείνῃ, τὴν τιμωρίαν: where οὐδὲν ὑπ. means 'with no reservation.' Here 'with this short preface or saving clause,' ὑπὸ expresses the quiet insertion of the clause, which is to save them from any after charge of having promised more than they performed.

57 Μεγαρόθεν.] ὡς ποιητῶν ὄντων τινῶν ἀπὸ Μεγαρίδος ἀμύσεων καὶ ἀφ' ὧς σκωπτόντων. Schol. who quotes also from Eupolis τὸ σκῶμ' ἀσελγὲς καὶ Μεγαρικὸν σφόδρα. Aristotle (*Poet.* c. 3) says that the Megarians claimed the invention of comedy. In the *Acharnians* the Megarian calls the dressing up of his daughters Μεγαρικὰν μηχανάν.

58 κάρυ' ἐκ φορμίδος.] Such scatterings for a scramble among the audience seem to have been common. Cf. *Plut.* 797, οὐ γὰρ πρεπιδὲς ἐστὶ τῷ διδασκάλῳ λσχάδια καὶ τραγῳδία τοῖς θεωμένοις προβάλλοντ' ἐπὶ τούτοις ἐπαναγκάζειν γελᾶν. Cf. also *Pac.* 962, where Trygaeus does something of the sort, perhaps in parody of other comic writers. In *Nub.* 540—552, Aristophanes disclaims such tricks and repetitions, much as he does here.

60 Ἑρακλῆς.] In the *Alcestis* of Euripides Hercules' unseemly eagerness for his meal is described (v. 753—760, 772—802): and Aristophanes afterwards represents him as greedy when in Hades: cf. *Ran.* 549, &c. Hence Ἑρακλῆς ξενίζεται had passed into a proverb of any one impatient. But there is probably a reference here to some particular exhibition of Hercules missing his meal, either by another comedian, or (as Richter thinks) by our poet himself in a former play.

61 αὖθις...Εὐριπίδης.] As in the *Acharnians* (v. 400—478) and, acc. to the Scholiast, in the *Proagon*. Of course the *Thesmophoriazusae* is out of the question, as it was exhibited at a later date than this play.

ἐνασελγαίνόμενος.] ὑβρίζομενος. Schol. L. and S. also take it as passive here; but refer to Diodorus Siculus as using it active. It may just as well here mean ἀσελγῶς πράττων, 'acting outrageously.' ἐν means 'in the play.' Aristophanes would hardly call his own chastisement of Euripides ἀσελγεία.

οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,
 αὐθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.
 ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,
 ὡμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον,
 κωμῳδίας δὲ φορτικῆς σοφώτερον.
 ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσιν
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.
 οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῶν,
 ἔνδον καθεῖρξας, ἵνα θύραζε μὴ ᾿ξίῃ.
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,
 ἦν οὐδ' ἂν εἰς γνώη ποτ' οὐδ' ἂν ξυμβάλοι,
 εἰ μὴ πύθοιθ' ἡμῶν ἐπεὶ τοπάζετε.
 Ἄμυνίαν μὲν ὁ Προνάπους φήσ' οὐτοσὶ
 εἶναι φιλόκυβον αὐτόν·

65

70

ΣΩΣΙΑΣ

ἀλλ' οὐδὲν λέγει

75

μὰ Δι', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.

62 ἔλαμψε τῆς τύχης χάριν.] Reiske interprets 'si comœdia, in qua Cleo fuit exagitatus, placuit et splendido applausu fuit excepta.' Rather 'if Cleon came out brilliantly, thanks to good luck (rather than to good management).' So the Scholiast: *ὡς τοῦ Κλέωνος ἀπὸ δυσ-γεγῶν ἐκλάμψαντος*. Though Cleon did owe his name to good luck, the Knights, Aristophanes says, was enough of a dressing for him. In *Nub.* 549, the poet claims credit for not trampling on him when down.

63 μυττωτεύσομεν.] Cf. *Eg.* 771, *κατακνησθῆναι ἐν μυττωτῷ μετὰ τυροῦ* and *Pac.* 247, *ὡς ἐπιτετρίψεσθ' αὐτίκα ἀπαξάπαντα καταμεμυττωμένον*.

65—66 δεξιώτερον ... φορτικῆς.] In a former parabasis, *Nub.* 524—527, *φορτικοί* are similarly opposed to *δεξιοί*.

67 ἔστιν γὰρ.] This is to be connected in sense with *κατέλω τὸν λόγον* in v. 54. Cf. *Eg.* 40, *λέγοιμ'*

ἂν ἦδη. νῶν γὰρ ἔστι δεσπότης κ.τ.λ.

74—84. There are various ways of dividing this dialogue. Dindorf's text makes Xanthias collect the guesses of the audience, and Sosias remark upon them. Meineke reverses this, and, following Bergk, supposes that a line spoken by Sosias, telling of another guess, has been lost before οὐκ, ἀλλὰ φ. μ. In Dindorf's text the οὐκ comes rather awkwardly, having nothing in Sosias' μὰ Δι' ἀλλ' ... τεκμαίρεται to refer to. Hence Richter's text, beginning Sosias' part with ἀλλ' οὐδὲν λέγει, seems preferable. Everything then follows naturally, and no loss of a line need be supposed. And the Scholiast says (on the word *φιλόκυβος*) *τινὲς ἀμοιβαία*, which suggests a division of that line.

74 Ἄμυνίαν.] Satirized by Cratinus as a flatterer, braggart, and informer. Schol. Cf. *Nub.* 686, for a charge of cowardice against him.

ΞΑΝΘΙΑΣ

οὐκ, ἀλλὰ φιλο μέν ἐστιν ἀρχὴ τοῦ κακοῦ.
ὁδὶ δέ φησι Σωσίας πρὸς Δερκύλῳ
εἶναι φιλοπότην αὐτόν.

ΣΩΣΙΑΣ

οὐδαμῶς γ', ἐπεὶ
αὕτη γε χρηστῶν ἐστὶν ἀνδρῶν ἢ νόσος 80

ΞΑΝΘΙΑΣ

Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης
εἶναι φιλοθύτην αὐτὸν ἢ φιλόξενον.

ΣΩΣΙΑΣ

μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,
ἐπεὶ καταπύγων ἐστὶν ὃ γε Φιλόξενος.

ΞΑΝΘΙΑΣ

ἄλλως φλυαρεῖτ'· οὐ γὰρ ἐξευρήσετε. 85
εἰ δὲ 'πιθυμεῖτ' εἰδέναι, σιγάτε νῦν.
φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότου.
φιληλιαστής ἐστιν ὥς οὐδεὶς ἀνὴρ,
ἔρῃ τε τούτου, τοῦ δικάζειν, καὶ στένει
ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου. 90
ἔπνου δ' ὅρα τῆς νυκτὸς οὐδὲ πασπάλην.

78 Σωσίας.] Some spectator is meant: Sosias was a common name. But our Sosias thinks with Demosthenes (cf. *Eg.* 85, &c.) that tipling is an honest man's failing; and perhaps means to defend himself as well as his namesake; as if of himself it were also implied that ἀφ' αὐτοῦ τὴν ν. τ. Dercylus is another of the same habits.

82 φιλοθύτην.] This probably means 'superstitious,' too much given to sacrifices, omens, and the like. It recalls Nicias' character. φιλόξενος is meant by Nicostratus as praise, and might follow rather naturally on φιλοθύτης, sacrifices entailing feasts. But Sosias takes it of Philoxenus an effeminate rascal.

83 κύν'.] One of Socrates' oaths; and his favourite of the three (κύνα, χῆνα, πλάτανον); but perhaps there is not much reference to him here.

88 φιληλιαστής.] He coins a word beginning, as he said at v. 77, with φιλ. The Heliæa was Philocleon's favourite court. Cf. below, v. 772, and for details about the court see *Dict. Ant.*

90 τοῦ πρώτου ξύλου.] Cf. *Act.* 25, ὥστιονται...περὶ τοῦ πρώτου ξύλου. Schömann hence infers that there were wooden seats in the Pryx, perhaps in the middle of it, though most were of stone. And that there would be benches for the Heliasts seems tolerably certain.

91 πασπάλην.] Analogous is

ἦν δ' οὖν καταμύσῃ κᾶν ἄχνην, ὅμως ἐκεῖ
 ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.
 ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθῆναι
 τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται,
 ὥσπερ λιβανωτὸν ἐπιτιθεῖς νουμηνία.
 καὶ νῆ Δί' ἦν ἴδῃ γέ που γεγραμμένον
 υἱὸν Πυριλάμπους ἐν θύρᾳ Δήμον καλὸν,
 ἰὼν παρέγραψε πλησίον "κημὸς καλός."
 τὸν ἀλεκτρούνα δ', ὃς ἦδ' ἀφ' ἑσπέρας, ἔφη
 ὅψ' ἐξεγείρειν αὐτὸν ἀναπνευσμένον,
 παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.
 εὐθὺς δ' ἀπὸ δорπηστοῦ κέκραγεν ἐμβάδας,
 καῖπειτ' ἐκείσ' ἐλθὼν προκαθεύδει πρὸ πάντων,

95

100

the use of ἄχνη. κέχρας ἄλευρον Schol. and on ἄχνην the Scholiast refers to Hom. *Il.* c. 499, ὥς δ' ἀνέμος ἄχρας φορέει ἱερὰς κατ' ἁλῶας. ἄχνη has other significations, but the idea of something fine and light is in all.

93 ὁ νοῦς κ.τ.λ.] So in *Nub.* 27, Phidippides dreams of horses.

95 τοὺς τρεῖς.] i.e. the thumb, forefinger, and middle-finger. Schol.

96 ἅ. ἐπιτιθεῖς.] Cf. *Ran.* 888, *Nub.* 426, οὐδ' ἐπιτίθειν λιβανωτὸν.

98 υἱὸν Πυριλάμπους.] Demus son of Pyrilampes was a beautiful youth. Cf. Plat. *Gorg.* 482, λέγω δὲ ἐνοήσας ὅτι ἐγὼ τε καὶ σὺ νῦν τυγχάνομεν ταυτὸν τι πεπονθότες, ἐρῶντε δύο ὄντε δυοῖν ἑκάτερος· ἐγὼ μὲν Ἀλκιβιάδου τε τοῦ Κλεινίου καὶ φιλοσοφίας, σὺ δὲ δυοῖν, τοῦ τε Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους. In *Ach.* 142, this lovers' habit of writing up the name of a favourite is mentioned: καὶ δῆτα φιλαθήναιος ἦν ὑπερφύως, ὑμῶν τ' ἐραστὴς ἦν ἀληθῶς, ὥστε καὶ ἐν τοῖσι τοίχοις ἔγραφ' Ἀθηναῖοι καλοί.

99 κημὸς.] The point is in the rhyme. For the word cf. *Eq.* 1150.

100 ἀλεκτρούνα κ.τ.λ.] Racine in *Les Plaideurs* has 'Il fit couper la tête à son coq, de colère, pour

l'avoir éveillé plus tard qu'à l'ordinaire; Il disoit qu'un plaideur, dont l'affaire alloit mal, Avoit graissé la patte à ce pauvre animal.' And Plautus has something similar, *Aul.* 3. 4. 10, 'Obtruncco gallum furem manifestarium, Credo ego edepol illi mercedem gallo pollicitos coquos, Si id palam fecisset.'

ἀφ' ἑσπέρας.] So MS. *Ran.* acc. to Cobet, and it seems preferable to ἐφ' ἑσπ. ἀπὸ ἑσπ. 'from evening' = 'after evening, towards night-fall,' is a common phrase. This cock-crowing, though much earlier than the usual time, did not content the old man. ἐν ὑπερβολῇ τοῦτο. Schol. The time of cock-crowing (ἀλεκτοροφωνία) is sometimes put with tolerable definiteness for three o'clock in the morning: as in ὄψε, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωί. St Mark xiii. 35. Here ἀφ' ἑσπέρας might perhaps mean about 9 p.m., which seemed late to Philocleon who was ready to start directly after his supper (v. 103). The Latin 'de' seems to answer to ἀπὸ in this use. Cf. *Juv.* xiv. 190, Media de nocte supinum clamosus juvenem pater excitat.

103 δорπηστοῦ.] So *δειπνησὶς* from δειπνον Hom. *Odys.* p. 120.

ὥσπερ λεπὰς προσεχόμενος τῷ κίονι. 105
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν
 ὥσπερ μέλιτ' ἢ βομβυλίδος εἰσέρχεται
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.
 ψήφων δὲ δέσας μὴ δεηθείη ποτὲ,
 ἔν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει. 110
 τοιαῦτ' ἀλύνει νοουθετούμενος δ' αἰὲλ
 μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν
 μοχλοῖσιν ἐνδήσαντες, ὥς ἂν μὴ ᾔσῃ.
 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.
 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος 115
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον
 μηδ' ἐξίεναι θύραζ'. ὁ δ' οὐκ ἐπέιθετο.
 εἴτ' αὐτὸν ἀπέλου κάκῃαιρ', ὁ δ' οὐ μάλα.
 μετὰ ταῦτ' ἐκουρβάντιζ'. ὁ δ' αὐτῷ τυμπάνῳ
 ᾄξας ἐδίκαζεν ἐς τὸ Καῖνὸν ἐμπεσών. 120

105 τῷ κίονι.] A pillar at the entrance of the court probably, but no other mention of it is noticed. The comparison of a limpet sticking to a rock is found also in *Plut.* 109b, ὥσπερ λεπὰς τῷ μεираκιῷ προσίσχεται.

106 τὴν μακρὰν.] A long line drawn on the tablet (πίνακτον, cf. v. 167) meant condemnation: a short line acquittal. Schol.

107—108. By his constant habit of drawing the long line he has got his nails permanently stuffed with wax.

110 ἔχοι.] *ἐχθ* Bekk. and vulg. *ἔχοι* R, V, Dind. Mein. &c. This last, being better on critical grounds, is certainly not to be objected to on grounds of sense, the reference being to a past intention, though *τρέφει* is pres. tense. And indeed *δέσας* and *μὴ δεηθείη* make the opt. *ἔχοι* quite natural. 'And, as he feared he might be short of voting-pebbles some day, that he might have wherewith to give his vote as dicast, he keeps a whole beach of shingle in-

doors.'

113 ἐνδήσαντες.] Vulg. ἐγκλείσαντες.

118 ἀπέλου.] Cf. *Nub.* 1044, λοῦσθαι. *Plut.* 657, ἐλοῦμεν.

ὁ δ' οὐ μάλα.] 'But he would none of this:' supply ἀπελοῦετο, or ἐκαθαίρετο. The imperfect of the active expresses here 'he was for doing the washing or cleansing,' the imperf. pass. with οὐ 'he was not for having it done.'

119 ἐκουρβάντιζ'.] A course of Corybantic orgies and phrenzy might drive away his judicial madness.

120 Καῖνόν.] The Scholiast names four courts, Παράβυστον, Καῖνόν, Τρίγωνον, Μέσον. Pausanias mentions Παράβυστον and Τρίγωνον: the first as being in an obscure part of the town—perhaps it was a court-house built on to the side of some building or temple—the second as named from its shape. Καῖνόν and Μέσον, the 'New Court' and 'Central Court,' are intelligible enough: but of their exact site we know nothing.

ὅτε δῆτα ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,
διέπλευσεν εἰς Λῆγιναν· εἶτα ξυλλαβὼν
νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ·
ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κυγκλίδι.
ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρίομεν.

125

ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν
καὶ τῶν ὀπῶν· ἡμεῖς δ' ὅσ' ἦν τετρημένα
ἐνεβύσαμεν ῥακίοισι κάπακτώσαμεν·
ὁ δ' ὥσπερὶ κολοῖδς αὐτῷ παττάλους
ἐνέκρουεν ἐς τὸν τοῖχον, εἴτ' ἐξήλλετο.
ἡμεῖς δὲ τὴν αὐλὴν ἅπασαν δικτύοις
καταπετάσαντες ἐν κύκλῳ φυλάττομεν.

130

ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων,
ναὶ μὰ Δία, τῷ δ' υἱεῖ γε τῷδὶ Βδελυκλέων,

123 Ἀσκληπιοῦ.] Cf. *Plut.* 411, κατακλινεν αὐτὸν εἰς Ἀσκληπιοῦ κράτιστόν ἐστι. Similar attempts at a cure are made in the *Plutus* (v. 655, &c.).

124 κνεφαῖος.] Cf. *Ran.* 1350, ὅπως κνεφαῖος εἰς ἀγορὰν φέροντ' ἀποδοῖμαν. The darkness of early morning is meant in both places. In *Les Plaideurs* (Act II. Sc. 1) L'Intimé tells Léandre that his disguise will not be penetrated for that 'He! lorsqu'à votre père ils vont faire leur cour, A peine seulement savez-vous s'il est jour.'

125 ἐξεφρίομεν.] Cf. v. 156, 892. A third compound from the same verb is διαφρέω, used in *Av.* 193, and (acc. to some texts) in *Thuc.* VII. 32.
126 ἐξεδίδρασκε...ἐξήλλετο.] Imperf. of attempts.

ὑδρορροῶν.] κοῖλοι τόποι, δι' ὧν χωρεῖ τὸ ὕδωρ τὸ ἐξ ὑετῶν. Schol. and on *Ach.* 922, ὑδρορροὰ καλεῖται τὸ μέρος τῆς στεφανίδος δι' οὗ τὸ ἀπὸ τοῦ ὁμβροῦ ὕδωρ συναγόμενον κατέρχεται. Hence it is plain that they were waterpipes forming a regular part of the internal arrangement of the house. Of course it does not follow that they were really large enough to admit of a man's passage

through them: for there is an intended absurdity and exaggeration here. In *Ach.* 922 they may be the same as here (not 'canals' as L. and S. say), and the communication may be by them through the roofs of the ship-sheds (νεώσοικοι). But this will depend on the view taken of τῆς there. In *Ach.* 1186 an open channel seems meant, but that passage abounds in absurdities, and is by some editors rejected.

128 κάπακτώσαμεν.] Cf. *Soph.* *Aj.* 579, καὶ δῶμα πάκτου. It is of making all fast by closing doors and the like; whereas ἐμβῦσαι is to 'stuff up,' of such holes and ends of pipes, channels, &c. as would usually be open, but now needed stoppers, to keep in the indefatigable dicast.

129 ὁ δ' ὥσπ. κολοῖδς κ.τ.λ.] 'And he, jackdaw-like, was always knocking him pegs into the wall, and so trying to hop out.' Tame jackdaws used (says the Scholiast) to have perches put to hop on to. Of course they did not make their own perches, though Philocleon did.

133 Φιλοκλέων.....Βδελυκλέων.] Cleon appears as the κηδέμων of the dicasts in v. 242, cf. v. 596, αὐτὸς δὲ Κλέων κ.τ.λ.

ἔχων τρόπους φρναγμοσεμνάκους τινάς.

135

ΒΔΕΛΤΚΛΕΩΝ

ὦ Ξανθία καὶ Σωσία, καθεύδετε;

ΞΑΝΘΙΑΣ

οἶμοι.

ΣΩΣΙΑΣ

τί ἔστι;

ΞΑΝΘΙΑΣ

Βδελυκλέων ἀνίσταται.

ΒΔΕΛΤΚΛΕΩΝ

οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος;

ὁ γὰρ πατὴρ ἐς τὸν ἵπνον εἰσελήλυθεν

καὶ μυσπολεῖ τι καταδεδυνκώς. ἀλλ' ἄθρει,

140

κατὰ τῆς πυέλου τὸ τρήμ' ὅπως μὴ 'κδύσεται

σὺ δὲ τῇ θύρᾳ πρόσκεισο.

ΣΩΣΙΑΣ.

ταῦτ', ὦ δέσποτα.

135 φρναγμοσεμνάκους.] Rendered by Florens Christianus 'cape-ro-fronti-pervicos.' It is compounded of φρύγμα and σεμνός. But φρναγμοσεμνακουστίνους is one reading: and the Scholiast seems to think ὀφρὸς part of the compound, which would require ὀφρναγμ., but what the precise elements would then be, is not plain. Meineke (following Hamaker) puts this line after v. 110, αλγ. ἔνδον τρέφει. ~ This avoids the awkward construction of the nom. ἔχων after υἱέτ; and it is not plain how Bdelycleon's manners were 'haughty and pretentious,' which appears about the meaning of the word. If φρναγμοσεμνακουστίνους be put of Philocleon as v. 111, the end of the word might come from ἀκούειν and the meaning be 'having the temper of a proud stern listener,' who was sure to condemn the accused.

136—139. Philocleon makes several attempts to escape: through the outlet of the water from the bath; through the chimney; by holding

on under the donkey; by the roof. At last he is quiet; and the two slaves prepare to receive with stones his peppery fellow-dicasts, whom they expect to come and look for their leader.

137 Βδελυκλέων ἀνίσταται.] Racine borrows a little of what follows for Sc. 2 and 3 of the first Act in *Les Plaideurs*: but with scarcely any of the fun or liveliness of his original.

139 ἵπνον.] ἵπνος κυρίως ἡ κάμνος, νῦν δὲ τὸ μαγειρεῖν φησιν. Schol. And in v. 837 it seems certainly 'the kitchen.' Here L. and S. take it for the stove by which the bath was heated; and it may well be so, for v. 141 seems to require something of the sort.

140 μυσπολεῖ.] If (as L. and S. say) there be reference to μυστιπολεῖν, we should render 'is at his mouse-tricks' for 'mysteries.'

141 τῆς πυέλου τὸ τρήμ'.] A hole for letting out the hot water. Schol.

ΒΑΕΑΤΚΛΕΩΝ

ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπην ψοφεῖ;
οὔτος, τίς εἰ σύ;

ΦΙΛΟΚΛΕΩΝ

καπνὸς ἔγωγ' ἐξέρχομαι.

ΒΑΕΑΤΚΛΕΩΝ

καπνός; φέρ' ἴδω ξύλου τίνος σύ.

ΦΙΛΟΚΛΕΩΝ

συκίνου.

145

ΒΑΕΑΤΚΛΕΩΝ

νῆ τὸν Δι' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.
ἀτάρ, οὐ γὰρ ἐρρήσεις γε, ποῦ 'σθ' ἡ τηλία;
δύου πάλιν φέρ' ἐπαναθῶ σοι καὶ ξύλον.
ἐνταυθα νυν ζῆται τιν' ἄλλην μηχανήν.
ἀτάρ ἀθλιός γ' εἰμ' ὥς ἕτερός γ' οὐδεὶς ἀνὴρ,
ὅστις πατρός νυν Καπνίου κεκλήσομαι.

150

~~ΣΟΣΙΑΣ~~

* * τὴν θύραν ὥθει· πίεζε νυν σφύδρα,
εὖ κἀνδρικῶς· κἀγὼ γὰρ ἐνταυθ' ἔρχομαι.

145 *συκίνου*.] With reference to *συκοφάντης*; but also *καπνοποιὸν τὸ σύκινον ξύλον*. Schol.

146 *δριμύτατος*.] This fact is (says the Scholiast) attested by Aristotle. But Philocleon is *δριμύς* much as Demus was to be in *Eg.* 808, *εἴθ' ἤξει σοι δριμύς ἀγροικὸς κατὰ σοῦ τὴν ψῆφον ἰχνεύων*.

147 *οὐ γὰρ ἐρρήσεις*.] So Dindorf (in his notes), Hermann, and Meineke. Vulg. *ἐσερρήσεις*. MS. Rav. *οὐκ ἐρρήσεις*. Elmsl. *οὐκέτ' ἐρρήσεις*. The *ἐς* does not seem the preposition wanted, but rather *ἐξ*. Dindorf compares *Ach.* 487, *ἀτάρ, φίλοι γὰρ οἱ παρόντες, ... τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα*;

τηλία.] This seems a general word for any board. *σανὶς βαθεῖα ἐν ᾗ ἀλφίτα ἐπίπρασκον*. Schol.

Though used to stop the chimney it may be 'flour-tray, flour-board' here, rather than 'chimney-board;' the flour-board being taken as the nearest thing at hand to clap upon the top of the chimney. Then a log was to be put on this to weigh it down and make matters more safe.

151 *Καπνίου*.] *καπνίας* was a kind of wine, but the reference to this (if there be any) has not much point. Nor is it plain what pre-eminent wretchedness there was in being the son of a 'smoky' father.

152 *τὴν θ. ὥθει*.] Vulg. *παῖ τὴν*. MSS. R, V, have nothing before *τὴν θ.* Meineke reads *ὅδε τὴν θ. ὥθει*. Hirschig gives this line and what follows to Sosias: so does Richter, with *σὺ δὲ* to fill the gap.

καὶ τῆς κατακλείδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ
φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

155

ΦΙΛΟΚΛΕΩΝ

τί δράσεται; οὐκ ἐκφρήσεται, ὧ μιαινότατοι,
δικάσονται μ', ἀλλ' ἐκφεύζεται Δρακοντίδης;

~~ΒΑΣΙΛΕΥΣ~~

σὺ δὲ τοῦτο βαρέως ἂν φέροις;

ΦΙΛΟΚΛΕΩΝ

ὁ γὰρ θεὸς

μαντευομένην μοῦχρησεν ἐν Δελφοῖς ποτὲ,
ὅταν τις ἐκφύγῃ μ', ἀποσκληῖναι τότε.

160

~~ΒΑΣΙΛΕΥΣ~~

"Απολλων ἀποτρόπαιε, τοῦ μαντεύματος.

ΦΙΛΟΚΛΕΩΝ

ἴθ', ἀντιβολῶ σ', ἐκφρες με, μὴ διαρραγῶ.

~~ΒΑΣΙΛΕΥΣ~~

μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙΛΟΚΛΕΩΝ

διατρώξομαι τοίνυν ὁδᾶξ τὸ δίκτυον.

~~ΒΑΣΙΛΕΥΣ~~

ἀλλ' οὐκ ἔχεις ὀδόντας.

154 κατακλείδος.] The exact nature of this part of the fastening does not appear. The *μοχλὸς* and *βάλανος* we often meet with, e.g. in Thuc. II. 4, a passage which well illustrates the construction and fastening of doors in ancient time. Richter interprets *κατακλείς* to mean the whole apparatus of fastening: but it looks more like a part; perhaps it is the hole into which the *βάλανος* went.

155 φύλαττέ θ' ὅπως.] Nothing seems gained by the change *φύλατθ' ὅπως*, which, as Dindorf has it, wants a conjunction. Meineke punctuates *μοχλοῦ φύλατθ' ὅπως κ.τ.λ.*: but, though the *βάλανος* cer-

tainly did go through the *μοχλὸς* into its socket, there seems no need to change the common text, by which, as Richter notes, the brief and hurried orders of the slave seem better given.

160 ἀποσκληῖναι.] The *ἂν* which Meineke adds seems unnecessary. The infinitive follows *χρῆσθαι* in such sentences as *ἐχρησα πέμψαι* (Aesch. *Eum.* 203); and, though this may be rather a telling of 'what shall be' than an ordaining of a thing 'to be,' an oracle is always a sort of decree or command.

161 "Απολλων κ.τ.λ.] Cf. *An.* 61,

"Απολλων ἀποτρόπαιε, τοῦ χασμήματος.

164 τὸ δίκτυον.] Cf. v. 132.

ΦΙΛΟΚΛΕΩΝ

οἶμοι δεῖλαιος·

165

πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος
ὅπως τάχιστ', ἢ πινάκιον τιμητικόν.

ΒΑΣΙΛΕΥΣ

ἄνθρωπος οὗτος μέγα τι δρᾶσειε κακόν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δι' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι
τὸν ὄνον ἄγων αὐτοῖσι τοῖς καθηλοῖς·
νουμηνία γάρ ἐστιν.

170

ΒΑΣΙΛΕΥΣ

οὐκοῦν κἂν ἐγώ

αὐτὸν ἀποδοίμην δῆτ' ἄν;

ΦΙΛΟΚΛΕΩΝ

οὐχ ὥσπερ γ' ἐγώ.

ΒΑΣΙΛΕΥΣ

μὰ Δι', ἀλλ' ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.

ΦΙΛΟΚΛΕΩΝ

ΞΑΝΘΙΑΣ

οἶαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,
ἵν' αὐτὸν ἐκπέμψῃς.

167 πινάκιον τιμητικόν.] On which to draw the long line: cf. v. 106. It occurs to the old dicast as his own peculiar and most deadly weapon.

170 αὐτοῖσι τοῖς καθηλοῖς.] Of such phrases Elmsley has collected instances in his note on Eur. *Med.* 160. The preposition *ἐν* is rarely added. The explanation of the phrase seems to be this: ἡ ναὺς διεφθάρη αὐτοῖς ἀνδράσι, 'the ship was lost with the men themselves, with the very men, with even the men,' and, as they would be the last things to be lost if any escape were possible, everything else belonging to the ship was necessarily lost. Hence αὐτοῖς ἀνδράσιν = 'men and all.'

171 νουμηνία.] On which day

there would be a fair. Demus bought the Paphlagonian slave on this day (*Eq.* 43). Dr Primrose (in *The Vicar of Wakefield*) sent his son Moses to sell the horse at a neighbouring fair: and Philocleon pretends in v. 172 to distrust his son's powers at a bargain, fearing a result like that in Goldsmith's story.

κἂν...ἂν.] Cf. note on *Nub.* 783 for the repetition of *ἂν*.

174 καθῆκεν.] This word suggests Bdelycleon's answer, for καθεῖναι ἀγκιστρον is an angling term: cf. Theocr. *Id.* XXI. 42, ἐδόκεον ἰχθύας, ἐκ καλᾶμων δὲ πλάγον κατέσιον ἰδωδάν. Similar is the use κατεῖναι κἄλον, κατεμένην καταπειρητήρην, of a sounding line. Herod. II. 28.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὐκ ἔσπασεν

175

ταύτη γ'. ἐγὼ γὰρ ἡσθόμην τεχνωμένον.
 ἀλλ' εἰσιὼν μοι τὸν ὄνον ἐξάγειν δοκῶ,
 ὅπως ἂν ὁ γέρον μὴδὲ παρακύψῃ πάλιν.
 κάνθων, τί κλάεις; ὅτι πεπράσει τήμερον;
 βάδιζε θᾶπτον. τί στένεις, εἴ μὴ φέρεις
 Ὀδυσσέα τιν' ;

180

ΞΑΝΘΙΑΣ

ἀλλα ναὶ μὰ Δία φέρει
 κάτω γε τουτονί τιν' ὑποδεδυκότα.

ΒΔΕΛΤΚΛΕΩΝ

ποῖον; φέρ' ἴδωμαι.

~~ΞΑΝΘΙΑΣ~~

ΒΔΕΛΤΚΛΕΩΝ

τουτονί.

175—6 οὐκ ἔσπασεν ταύτη γ'.] 'He caught nothing with this line.' Cf. *Thesm.* 928, αὐτὴ μὲν ἡ μήνητος οὐδὲν ἔσπασεν. In Euripides (*Electr.* 581) ἦν δ' ἐκσπᾶσμαι γ' ὃν μετέρχομαι βόλον is of net-fishing. Such metaphors are frequent in Greek. There is no sufficient reason for changing ταύτη to αὐτὴ. Aristophanes was not bound to quote the proverb with exactly the same words.

177 ἐξάγειν δοκῶ.] Elmsley would read ἐξάξω; Meineke adopts from Cobet, ἐξαγ' ἐνδοθεν. No change is needed. Cf. Aesch. *Agam.* 16, ὅταν δ' αἶδειν ἢ μινύρεσθαι δοκῶ; also Plat. *Prot.* 340, δοκῶ παρακαλεῖν; in illustration of which Wayte has quoted several other passages for δοκῶ, 'I am minded,' followed by infinitive of present and aorist.

178 παρακύψῃ.] Cf. *Pac.* 982, *Thesm.* 797, *Ach.* 16. To these Aristophanic passages may be added from the Septuagint, Prov. vii. 6, ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατείας παρακύπτουσα, κ.τ.λ.

Cant. ii. 9, παρακύπτων διὰ τῶν θυρίδων. Not very different is 2 Kings ix. 30, Ἰεζάβελ ἐστιμμίσατο τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἤγάθυνε τὴν κεφαλὴν αὐτῆς, καὶ διέκνυε διὰ τῆς θυρίδος. In this passage Bdelycleon says that the old man will have no excuse (when the ass is brought out) for peeping out again. He had evidently been peeping out of a window through the netting (v. 164). It is probable that in *Ach.* 16 παρέκνυεν is of the sly peeping of Chaeris before entrance; not of any stooping posture afterwards, as the Scholiast takes it.

179 κάνθων, τί κλάεις.] So Polyphemus asks his ram, why, contrary to his wont, he is so slow? This whole scene is a comic parody on Ulysses' escape beneath the ram's belly, and his assumption of the name *Odytis* (*Odyss.* ix. 425, &c.).

183 ἴδωμαι.] Hirschig, to avoid the use of the middle ἴδωμαι in iambic dialogue, reads ἴω Ξ, ναὶ τουτονί. But *ναὶ* seems weak. Richter has ἴδωμεν with τουτονί, given to

ΒΔΕΑΤΚΛΕΩΝ

τουτὶ τί ἦν;

τίς εἶ ποτ', ὠνθρωπ', ἐτέον;

ΦΙΛΟΚΛΕΩΝ

Οὐτίς νῆ Δία.

ΒΔΕΑΤΚΛΕΩΝ

Οὐτίς σύ; ποδαπός;

ΦΙΛΟΚΛΕΩΝ

Ἰθακος Ἀποδρασιππίδου.

185

ΒΔΕΑΤΚΛΕΩΝ

Οὐτίς μὰ τὸν Δί' οὐ τι χαιρήσων γε σύ.
 ὕφελκε θάπτον αὐτόν. ὦ μιαρώτατος,
 ἵν' ὑποδέδυκεν ὥστ' ἔμοιγ' ἰνδάλλεται
 ὁμοιότατος κλητῆρος εἶναι πωλίῳ.

ΦΙΛΟΚΛΕΩΝ

εἰ μή μ' ἔασεθ' ἥσυχον, μαχούμεθα.

190

Xanthias. Meineke follows Hirschig, but gives the whole line to Bdelycleon.

185 [Ἰθακος Ἀποδρασιππίδου.] Of Ithaca, because Ulysses was so; but perhaps there may be some idea of a derivation from ἴθι. Ἀποδρ. a name coined from ἀποδρᾶναι; cf. διαδρασιπολίτας, *Ran.* 1014. Imitating Bunyan's coinage of names we might represent these significant Greek titles by 'Mr Nobody, from the land of Go, son of Mr Ready-to-run.'

186 οὐτίς...οὐ τι.] He plays on the words; cf. Hom. *Odys.* i. 408, ὦ φίλοι οὐτίς με κτείνει δόλῳ, to which his comrades answer, εἰ μὲν δὴ μή τις σε βιάζεται...νοῦσόν γ' οὕτως ἐστί Διὸς μεγάλου ἀλέασθαι.

188 ἵν' ὑποδέδυκεν.] ἵνα is best taken not as an exclamation, but rather in close connexion with μιαρώτατος, 'abominable wretch, in having crept under there!' This use of *relatives* and *relative particles* is

common in Greek. Cf. *Nub.* v. 1157, 8, οὐδὲν ἐργάσαισθ'...ὅλος ἐμοὶ τρέφεται νιός, and 1206—8, μάκαρ... αὐτὸς ἐφός ὡς σοφὸς χοῖον τὸν νιὸν τρέφεις. But though, in strictness of construction, ὅλος, ὡς, &c. are relative, we turn them by a separate definite clause in English; e.g. Plat. *Theaet.* 161, τὸ δὲ δὴ ἐμὸν τε καὶ τῆς ἐμῆς τέχνης σιγῶ ὅσον γέλωτα ὀφλισκάνομεν, 'but of myself and my art I say nothing, such utter ridicule do we incur.' Cf. note on *Nub.* 394.

189 κλητῆρος πωλίῳ.] His position suggests that he is a 'sucking foal': his litigious tastes that he is the foal of a κλητήρ. But κλητῆρος comes in oddly. Is it a comic substitution for κἀνθωνος? It answers to it in quantity and in the initial consonant, and that appears to be about what Aristophanes requires when putting one word παρὰ προσδοκίαν for another.

ΒΑΕΛΤΚΛΕΩΝ

περὶ τοῦ μαχεῖ νῦν δῆτα;

ΦΙΛΟΚΛΕΩΝ

περὶ ὄνου σκιᾶς.

ΒΑΕΛΤΚΛΕΩΝ

πονηρὸς εἶ πόρρω τέχνης καὶ παράβολος.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ πονηρός; οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ
νῦν μ' ὄντ' ἀριστον· ἀλλ' ἴσως, ὅταν φάγης
ὑπογάστριον γέροντος ἡλιαστικοῦ.

195

ΒΑΕΛΤΚΛΕΩΝ

ᾧθει τὸν ὄνον καὶ σαυτὸν ἐς τὴν οἰκίαν.

ΦΙΛΟΚΛΕΩΝ

ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνετε.

ΒΑΕΛΤΚΛΕΩΝ

ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.

ᾧθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,
καὶ τὴν βάλανον ἔμβαλλε πάλιν ἐς τὸν μοχλὺν,

200

191 *περὶ ὄνου σκιᾶς.*] Of this proverb for 'a mere nothing' the Scholiast gives as origin a tale of a man who, having hired an ass to carry his goods, was for shading himself behind the animal at noon-day. To this the owner of the ass objected, saying that he had let out the ass, but not its shadow. The cause was brought into court. And, in after times, Demosthenes is said to have used the story to shame his audience into attention.

192 *πόρρω τέχνης.*] 'Far advanced in craftiness,' very sly. This suits far better with Bdelycleon's tricks and attempts to escape, than 'without art,' as some unaccountably render it.

193-5. Philocleon replies that he is not *πονηρὸς*, but *ἀριστος* to the taste; and that, when they come to taste and know him, they will find

him so. He is *ὑπογάστριον* because of his position. The ass that suckles him, which above was *κλητήρ*, is now *γέρον* ἡλιαστικός. The Athenians *ἐχρῶντο τοῖς ὄνειοις*, says the Scholiast. Indeed from *Eg.* 1399, *τὰ κύνεια μὲν τοῖς ὄνειοις πράγμασσιν*, we might infer that they ate such food; but then Cleon's sausages were probably not to be of the first order. However, granting that they ate both dog and donkey, the wit of this passage will still sound rather flat to English ears.

197 *ὦ ξυνδικασταὶ, κ.τ.λ.*] So Cleon calls the heliasts to his aid in *Eg.* 255.

198 *κέκραχθι.*] Cf. *Ach.* 335, *ὡς ἀποκτενῶ κέκραχθι.*

199. Here he turns to the servant with orders to make all fast.

200 *βάλανον...ἐς τὸν μοχλὺν.*

καὶ τῇ δοκῇ προσθεῖς τὸν ὄλμον τὸν μέγαν
ἀνύσας τι προσκύλιέ γ'.

ΣΩΣΙΑΣ

οἶμοι δεῖλαιος*

πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βῶλιον;

ΞΑΝΘΙΑΣ

ἴσως ἄνωθεν μὴς ἐνέβαλέ σοί ποθεν.

ΣΩΣΙΑΣ

μὴς; οὐ μὰ Δί', ἀλλ' ὑποδουόμενός τις οὐτοσί
ὑπὸ τῶν κεραμίδων ἡλιαστής ὀροφίας.

205

~~ΞΑΝΘΙΑΣ~~

BD

οἶμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·
ἐκπτήσεται. ποῦ ποῦ στί μοι τὸ δίκτυον;
σοῦ σοῦ, πάλιν σοῦ.

~~ΒΑΛΑΝΟΣ~~

νῇ Δί' ἣ μοι κρεῖττον ἦν

τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός.

210

ΣΩΣΙΑΣ

→ dv

ἄγε νυν, ἐπεὶ δὴ τουτοῖ σέσοβήκαμεν,
κοῦκ ἔσθ' ὅπως διαδὺς ἂν ἡμᾶς ἔτι λάθοι,
τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην;

Cf. v. 154. The βάλανος went through the μοχλός, and into a socket behind it; and this verse partly justifies, and certainly explains, Meineke's punctuation at v. 154.

201 δοκῇ.] This beam was plainly distinct from the μοχλός, or ordinary bar. It was probably a large wooden beam put across the whole door, only perhaps to be used when the house was to be permanently shut up, or barricaded, as here.

202—210. This dialogue Meineke makes between Xanthias and Bdelycleon to v. 206, giving 207—210 to Bdelycleon.

206 ὀροφίας.] λέγονται μὴς ὀροφίαι καὶ ὄφεις οἱ περὶ τὰς ὀροφάς

διάγοντες καὶ ταύτας περιτρώγοντες. A mouse is rather thought of here than a snake; cf. v. 140: but in India and hot climates a snake dropping from the roof would be natural enough.

209 σοῦ σοῦ.] From the Scholiast's ἀποσοβοῦσι τὸν γέροντα ὡς στρουθόν we may conclude that this word σοῦ was in use merely as an exclamation to scare away birds.

210 Σκιώνην.] Cf. Thuc. iv. 120. Scione had revolted to Brasidas in the year before this play was exhibited.

213 ἀπεκοιμήθημεν.] 'Why don't we at once sleep?' Cf. Plat. Prot. 310, τί οὖν οὐ διηγῆσω ἡμῖν τὴν

ΒΑΕΛΤΚΛΕΩΝ

ἀλλ', ὦ πονήρ', ἥξουσιν ὀλίγον ὕστερον
οἱ ξυνδικασταὶ παρακαλοῦντες τοῦτον
τὸν πατέρα.

215

~~ΣΩΣΙΑΣ~~

τί λέγεις; ἀλλὰ νῦν ὄρθρος βαθύς.

ΒΑΕΛΤΚΛΕΩΝ

νῆ τὸν Δί', ὑψέ τάρ' ἀνέστηκασι νῦν.
ὡς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεὶ,
λύχνους ἔχοντες καὶ μινυρίζοντες μέλη
ἀρχαιομελησιδωνοφρυνιχήρατα,
οἷς ἐκκαλοῦνται τοῦτον.

220

~~ΣΩΣΙΑΣ~~

οὐκοῦν, ἦν δέη,
ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.

ΒΑΕΛΤΚΛΕΩΝ

ἀλλ', ὦ πονηρὲ, τὸ γένος ἦν τις ὀργίσῃ
τὸ τῶν γερόντων, ἔσθ' ὅμοιον σφηκιᾷ.
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὁσφύος
ὀξύτατον, ᾧ κεντούσι, καὶ κεκραγότες
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.

225

ξυνουσίαν; and Soph. *Oed. Tyr.* 1002, τί δὴτ' ἐγὼγ' οὐ τοῦδε τοῦ φόβου σ', ἀναξ, ἐπέπερ εἰνους ἦλθον, ἐξελυσάμην; To these instances Wayte, in his note on the passage first quoted, adds several.

[ὅσον ὅσον.] Cf. *Nub.* 1288, πλέον πλέον.

217 τάρ' ἀνέστηκασι νῦν.] The MSS. have γάρ...νῦν: Porson γ' ἀρ'...νῦν: Meineke νῦν...γάρ, which gives a late position to γάρ. The meaning is that ὄρθρος βαθύς is not too early for them, nay, that they are rather late this time; since generally they come soon after midnight, in the small hours.

220 ἀρχαιομέλησιν.] Whether μέλος or μέλι be the second element in this compound is rather doubtful.

If μέλι, as the Scholiast and Aristarchus say, then Meineke's ἀρχαιο-μελισσιδ. is to be preferred. But Dindorf quotes from *Av.* 750, ἐνθεν, ὥσπερ ἐλ μέλιττα, Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν αἰεὶ φέρον γλυκεῖαν ψῆάν. Phrynichus wrote a play named the Phoenissae, in which Sidonians were frequently mentioned. Songs from this play are meant here.

225 κέντρον.] Bergler quotes from Phrynichus, the comic poet, ἔστιν δ' αὐτοὺς τὸ φυλάττεσθαι τῶν νῦν χαλεπώτατον ἔργον· ἔχουσι γάρ τι κέντρον ἐν τοῖς δακτύλοις.

227 φέψαλοι.] So the chorus of old Acharnians (*Ach.* 666) invoke their muse to come fiery and sparkling like φέψαλοι.

μὴ φροντίσης· ἐὰν ἐγὼ λίθους ἔχω,
πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.

ΣΟΦΙΑΣ

ΧΟΡΟΣ

χωρεῖ, πρόβαίν· ἐρρωμένως. ὦ Κωμία, βράδυνεῖς; 230
μὰ τὸν Δί', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἡσθ' ἱμάς κύνειος
νυνὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίξεν.

ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,
Εὐεργίδης ὄρ' ἐστὶ που 'νταῦθ', ἡ Κάβης ὁ Φλυεύς;
πάρεσθ', ὃ δὴ λοιπόν γ' ἔτ' ἐστίν, ἀππαπαὶ παπαιᾶξ, 235
ἡβης ἐκείνης, ἡνίκ' ἐν Βυζαντίῳ ξυνήμεν
φρουροῦντ' ἐγὼ τε καὶ σὺ κᾶτα περιπατοῦντε νύκτωρ
τῆς ἄρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,
κᾶθ' ἥψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.

228 ἐὰν ἐγὼ.] Dindorf has plainly shewn, in a note on this line, that the second syllable of ἐὰν is long, and that the insertion of γε has been owing to copyists' ignorance of this. Cf. v. 1231 of this play for one of the many examples.

230—315. The Chorus now enter: they are old men, attired in some way to resemble wasps, perhaps in the colour of their dress, but certainly in their stings. They stir each other up, recount their youthful exploits, and look forward to condemning any who are brought before them. Some boys bearing torches attend them, and they carefully pick their way to Strepsiades' house. Surprised at his non-appearance, they halt, and try to rouse him with their song; imagining possible causes for his delay, reminding him of his severity, and calling him to share in the spoil of a rich man who is to be condemned. A short dispute follows between the old men and their young link-bearers, who threaten to strike work if they do not get figs, but soon find that they may be thankful if they get even their breakfast.

231 ἱμάς κύνειος.] Whether this be 'a thong of dogskin,' or (as Dindorf and Schneider prefer) 'a thong with which dogs are fastened,' or 'a dog whip,' as some think, it is any way meant as a proverb for toughness. Cf. ἱμάντας ἐκ Λεπρῶν (*Ach.* 724).

232 Χαρινάδης.] One of the name is mentioned in *Pac.* 1155; but hardly one of the same character, as he is there a rather jovial countryman invited to feast and make merry.

233 Στρυμόδωρε.] Cf. *Ach.* 272, *Lys.* 259. Conthyla was an Attic deme.

235—9. As in *Ach.* 210, &c. the old men recal the deeds of their youth.

236 ἐν Βυζαντίῳ.] Forty-seven years before: cf. *Thuc.* i. 94.

239 κορκόρου.] Genitive of part: 'some of the pimpernel.' But it is the ordinary case to use of eatables and drinkables. So the French almost always use 'du, de la' in like phrases.

αὐτόν.] Sc. τὸν ὄλμον. They were short of wood; so stole and broke up a wooden mortar. Others. not

ἀλλ' ἔγκονᾶμεν, ὦνδρες, ὡς ἔσται Λάχῃτι νυνί· 240
 σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.
 χθές οὖν Κλέων ὁ κηδεμῶν ἡμῖν ἐφέϊτ' ἐν ὥρᾳ
 ἦκειν ἔχοντας ἡμερῶν ὀργὴν τριῶν ποιητῶν
 ἐπ' αὐτόν, ὡς κολωμένους ὦν ἡδίκησεν. ἀλλὰ
 σπεύδωμεν, ὦνδρες ἡλικες, πρὶν ἡμέραν γενέσθαι. 245
 χωρῶμεν, ἅμα τε τῷ λύχνῳ πάντῃ διασκοπῶμεν,
 μή ποῦ λίθος τις ἐμποδῶν ἡμᾶς κακὸν τι δράσῃ.
 ΠΑΙΣ
 τὸν πῆλιν, ὦ πάτερ πάτερ, τούτονι φύλαξαι.

ΧΟΡΟΣ

καρφύλλοι χαμᾶθεν νῦν λαβὼν τὸν λύχνον πρόβυσον.

ΠΑΙΣ

οὐκ, ἀλλὰ τῷδ' μοι δοκῶ τὸν λύχνον προβύσειν. 250

ΧΟΡΟΣ

τί δ' ἡ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,
 καὶ ταῦτα τοῦλαιου σπανίζοντος, ὦνόντη;

so well, take αὐτόν to be of the
 ὄρακοι. But αὐτόν would not have
 been expressed at all if that had
 been the meaning; ἡψόμεν τοῦ κ.
 κατασπασάντες, 'we split up and
 boiled the pimpernel,' would have
 been sufficient.

240 ἔσται Λάχῃτι.] ἡ δίκη ἡ τι-
 μορία ἐπ' αὐτόν τι. Schol. *ἐπ' αὐτόν*
 241 σίμβλον.] Cf. the use of
 βλῆπτεν in *Eg.* 794. Laches had
 stored up his plunderings like a bee.
 His speculations in Sicily are further
 alluded to in v. 895, &c., where the
 dog Laches is tried.

243 ἡμῶν τριῶν.] A military provi-
 sion was σιτί' ἡμερῶν τριῶν. Cf.
Par. 312, *Eg.* 1079. In Racine's
 play (*Act I. Sc. 4*) Dandin, when
 going out, says, 'Je ne veux de trois
 mois rentrer dans la maison. De
 trois et de procès j'ai fait provision.'

244 κολωμένους.] Cf. *Eg.* 456,
 χύπτιος κολᾷ τὸν ἀνδρα. The middle
 form of the future is the true Attic

form.

247 λίθος.] Better than vulg.
 λαθών: they are looking well to
 their footsteps, and avoiding mud
 and stones, in the dark morning.
 And λίθος is in MS. V.

248. The boys are beside the
 regular chorus. Dindorf thinks
 there were perhaps six. They are
 sent to bear a message to Cleon at
 v. 408.

248—272. Of these lines the
 copyists ingeniously made tetrameter
 iambs, by insertions here and there
 of σὺ, γε, νῦν, τι, ποῦ, δὴ, ὅδ', ἐξ.
 The lines are called, 'versus asyn-
 arteti': each is composed of a di-
 meter iambic and a dimeter trochaic
 catalectic.

251 μαθὼν.] 'Urit me pruritus
 emendandi, et nescio quo modo
 malim hic legere τί δὴ παθὼν, non
 μαθὼν.' Florens Chr. The same
 complaint takes Meineke, whereever
 the phrase τί μαθὼν occurs.

οὐ γὰρ δάκνει σ', ὅταν δέῃ τίμιον πρίασθαι.

ΠΑΙΣ

εἰ νῆ Δί' αὖθις κονδύλοις νουθετήσεθ' ἡμᾶς,
ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἰκαδ' αὐτοί· 255
ἰάπειτ' ἴσως ἐν τῷ σκότῳ τουτουὶ στερηθεῖς
τὸν πηλὸν ἄσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

ΧΟΡΟΣ

ἦ μὴν ἐγὼ σοῦ χατέρους μείζονας κολάζω.
ἀλλ' οὐτοσί μοι βόρβορος φαίνεται πατοῦντι
κοῦκ ἔσθ' ἴπως οὐχ ἡμερῶν τεττάρων τὸ πλεῖστον 260
ὔδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.
ἔπεισι γοῦν τοῖσιν λύχνους οὔτοι μύκητες·
φιλεῖ δ', ὅταν τοῦτ' ἦ, ποιεῖν ὑετὸν μάλιστα.
δεῖται δὲ καὶ τῶν καρπίμων ἄττα μὴ 'στι πρῶα
ὔδωρ γενέσθαι κάπιπνεῦσαι βόρειον αὐτοῖς. 265
τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς

253 δάκνει σ'.] For σὲ elided, even when emphatic, cf. *Nub.* 916, and the note there. And *Soph. Oed. Tyr.* 329, ἐγὼ δ' οὐ μήποτε τὰμ' ὡς ἂν εἰπὼν μὴ τὰ σ' ἐκφῆνω κακὰ is an analogous elision, for the possessive σὰ must there have some stress laid on it, as opposed to τὰμῦδ. There is a similar complaint of wastefulness in oil in *Nub.* 56—9, where the old men enforce their reproof with blows.

254 κονδ. v.] Cf. *Eq.* 1236, κονδύλοις ἡρμωτόμην.

257. When the light is gone, the old men will flounder about in the mud like sand-pipers. For ἀτταγᾶς cf. note on *Ach.* 875.

259 βόρβορος.] Meineke takes μάρμαρος from Hermann. MS. Ven. has βάρβαρος. Hermann argues that 'as the old man says there must be rain within four days at most, it is hard and dry ground that he ought to be complaining of.' But then what force have πηλὸς and ἀτταγᾶς above? And μάρμαρος is an uncommon word to admit on

conjecture for 'stony ground, &c.' It seems better to take vv. 261, 262 of past rain, and then τὸ πλεῖστον must be taken with ὔδωρ. The prophecy of rain 'within four days at most' from the signs of the lamp-wicks would be curious. The old men's talk will run about thus: 'You talk of mud: why here is mud beneath my feet—enough to shew that heaven has been raining its hardest for four days—and then look too at the lamp-wicks: they have fungi on them: that shews rain is about; and we shall have some more.' Their first inferring from the mud how much rain there has been, and then passing on to the consideration of rain to come, may be a little rambling, but is not out of character with old men.

262 μύκητες.] Cf. *Virg. Georg.* I. 391, testa cum ardente viderent Scintillare oleum et putres con-crescere fungos.

264 δεῖται δὲ, κ.τ.λ.] And this rain (they go on to say) is wanted for the later fruits.

πέπονθεν, ὡς οὐ φαίνεται δεῦρο πρὸς τὸ πλῆθος;
οὐ μὴν πρὸ τοῦ γ' ἐφορκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν
ἡγεῖτ' ἂν ἄδων Φρυνίχου· καὶ γὰρ ἔστιν ἀνὴρ
φιληλδός. ἀλλὰ μοι δοκεῖ στάντας ἐνθάδ', ὦνδρες, 270
ἄδοντας αὐτὸν ἐκκαλεῖν, ἦν τί πως ἀκούσας
τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύσῃ θύραζε.
τί ποτ' οὐ πρὸ θυρῶν φαίνεται ἄρ' ἡμῖν ὁ γέρων οὐδ' ὑπα-
κοίει;

μῶν ἀπολώλεκεν τὰς
ἐμβάδας, ἧ προσέκοψ' ἐν 275
τῷ σκότῳ τὸν δάκτυλόν που,
εἰτ' ἐφλέγμηνεν αὐτοῦ
τὸ σφυρὸν γέροντος ὄντος;
καὶ τάχ' ἂν βουβωνιῶν.
ἧ μὴν πολλὴ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,
καὶ μόνος οὐκ ἂν ἐπείθεται,
ἀλλ' ὅπότε ἀντιβολοίῃ
τις, κάτω κύπτων ἂν οὔτω,
λίθον ἔψεις, ἔλεγεν. 280
τάχα δ' ἂν διὰ τὸν χθιζινὸν ἄνθρωπον, ὅς ἡμᾶς διεδύνει
ἐξαπατῶν, λέγων ὡς
καὶ φιλαθήναιος ἦν καὶ

268 ἐφορκός.] Cf. Aesch. *Suppl.* 200, καὶ μὴ πρόλεσχος μὴδ' ἐφορκὸς ἐν λόγῳ γένῃ. The Scholiast says ἐφορκίς is the boat towed astern of a ship. This adjective we more often find active; e.g. in Thuc. iv. 108, τοῦ Βρασίδου ἐφορκὰ καὶ οὐ τὰ ὄντα λέγοντος.

269 Φρυνίχου.] Cf. above, v. 220.

270 ἀλλὰ μοι δοκεῖ στάντας.] Cf. *Eg.* 1311, καθῆσθαι μοι δοκεῖ ἐς τὸ Θησεῖον πλεούσας. The Chorus having picked their way to Philocleon's house halt there, and chant their summons.

274 ἀπολώλεκεν τὰς.] Hermann corrected to ἀπολώλεκεν τὰς to agree with λέγων ὡς as he has it in v. 283. Richter's ἐξαπατῶν τε λέγων θ' in v. 283 seems as good, retaining here

the vulg. ἀπολώλεκε.

276 δάκτυλον.] Sc. ποδός.

278 δριμύτατός γ'.] Cf. note on *Eg.* 808, εἴθ' ἤξει σοὶ δριμύς ἀγροίκος, κ.τ.λ.

279 κάτω κύπτων.] To show inattention, or to avoid being moved by the defendant's piteous appearance.

280 λίθον ἔψεις.] The Scholiast gives similar proverbs; πλύνθων πλύνειν, χύτταν ποικίλλειν, εἰς ὕδωρ γράφειν, Αἰθίοπα λευκαίνειν, κατὰ θαλάττης σπείρειν.

281. Perhaps grief at the escape of a defendant has made him ill.

282 φιλαθήναιος.] To be pronounced with the diphthong short, for the line answers to ἐμβαδὰς ἧ προσέκοψ' ἐν.

τὰν Σάμῳ πρῶτος κατείποι, *how Vol. 519*
 διὰ τοῦτ' ὀδυνηθεῖς
 εἴτ' ἴσως κείται πυρέττων.
 ἔστι γὰρ τοιοῦτος ἀνὴρ.
 ἀλλ', ὦγάθ', ἀνίστασο μῆδ' οὕτως σεαυτὸν
 ἔσθιε, μῆδ' ἀγανάκτει.
 καὶ γὰρ ἀνὴρ παχὺς ἦκει
 τῶν προδόντων τὰπὶ Θράκης·
 ὃν ὅπως ἐγχυτρίεις.
 ὕπαγ', ὦ παῖ, ὕπαγε. *290*

ΠΑΙΣ

ἐβελήσεις τι μοι οὖν, ὦ πατέρ, ἣν σοῦ τι δεῖθῶ;

291-316 Rhoic II Rhesianus Iones

291-303 = 304-316

283 τὰν Σάμῳ.] The accused man claimed to have done the state service by early information which enabled them to get a footing in Samos. The Athenians helped Miletus against Samos under Pericles, about twenty years before this play was exhibited. They reduced the island in nine months. Thuc. I. 115-117.

287 ἔσθιε.] Cf. Hom. II. 5. 202, ὃν θυμὸν κατέδω. It is a favourite metaphor. Bergler quotes from Alcaeus ἔδωδ' ἐμῶντων ὡς πολύπους.

288 παχὺς.] So *Ruc.* 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους, αἰτίας δὲ προστιθέντες ὡς φρονεῖ τὰ Βρασιδίου. To be a traitor in the matter of the Thrace-ward parts, and to favour Brasidas, amount to about the same, since Brasidas took a leading part in the campaigns there. For the operations cf. Thuc. IV. 102.

289 ἐγχυτρίεις.] 'Put' in the pot,' add 'him to the 'stock' for soup. One of our poet's frequent metaphors from cookery. Cf. *Eg.* 745, ἔψοντος ἐτέρου τὴν χύτραν ὑφελόμεν, where χύτρα is plainly the 'stock-pot' boiling on the fire with the meat in it: and *Eg.* 1136-40, τοῦσδ' ἐπίτηδες...τρέφεις, κᾶθ' ὅταν μὴ σοὶ τύχῃ ὅψον ὅν, τοῦτων δὲ δὲ

ἢ παχὺς θόσας ἐπίδωκεν. Being plump and fat (παχὺς), he would be a savoury morsel to add to the pot. Our own slang will supply 'pot' or 'dish' as equivalents. The Scholiast's explanation of ἐγχ. as referring to exposure of infants in χύτραι seems to me quite unnecessary here. Being recognized by Hesiarchus it deserves some respect, but where Aristophanes can be so easily explained from himself, it appears better so to explain him.

290 ὕπαγ', ὦ παῖ.] Hermann supplies this line to the end of the strophe (after v. 280, λ. ἐ. ἔλεγεν) for the sake of symmetry. There seems no strong reason to give why the chorus should not say it only once, after the completion of both parts of their song. Why may not the chorus have halted, and deferred their 'lead on' to the end? Cf. above, v. 270, στάντας ἐνθάδ' ἐκκαλεῖν.

291-302. These lines metrically are answered by 303-315. The metre in the first five lines is 'Ionicum a minore,' ~ ~ ~ ~ | ~ ~ ~ ~ |. Instances of this metre are Aesch. *Pers.* 65-112, and in Latin, Hor. *Od.* III. 13, Miserarum est neque amori dare ludum, &c.

ΧΟΡΟΣ

πάνν γ', ὦ παιδίον. ἀλλ' εἰπὲ τί βούλει με πρίασθαι
καλόν; οἶμαι δέ σ' ἐρεῖν ἀστραγάλους δήπουθεν, ὦ παῖ. 295.

ΠΑΙΣ

μὰ Δί', ἀλλ' ἰσχύαδας, ὦ παππία· ἥδιον γάρ.

ΧΟΡΟΣ

οὐκ ἂν

μὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς.

ΠΑΙΣ

μὰ Δί' οὐ τᾶρα προπέμψω σε το λοιπὸν

ΧΟΡΟΣ

ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου
τρίτον αὐτὸν ἔχειν ἄλφιστα δεῖ καὶ ξύλα κῶψον 300
σὺ δὲ σὺκά μ' αἰτεῖς.

ΠΑΙΣ

ἄγε νῦν, ὦ πάτερ, ἦν μὴ τὸ δικαστήριον ἄρχων
καθίσῃ νῦν, πόθεν ὠνησόμεθ' ἄριστον; ἔχεις ἐλ- 305
πίδα χρηστήν τινα νῶν ἢ πόρον Ἑλλας ἱρόν εἰπεῖν;

ΧΟΡΟΣ

ἀπαπαῖ, φεῦ, ἀπαπαῖ, φεῦ, μὰ Δί' οὐκ ἔγωγε νῶν οἶδ' 309
ὅπόθεν γε δεῖπνον ἔσται. 311

298 ἥδιον γάρ.] The *ι* is scanned short, the answering line being *μὰ Δί' οὐκ ἔγωγε νῶν οἶδ'*.

300 μισθαρίου.] The *τριώβολον*, which had to find three (husband wife and child) in the necessities of life. The diminutive *μισθάριον* expresses the paltriness of the pay.

302. Hermann adds *εἰ* here to balance v. 315. But it might be 'extra metrum' there. Cf. note at v. 290.

303—308. Seeing that figs are quite out of the question, the boy begins to be anxious about his breakfast, if the court should not sit.

305 καθίσῃ.] Cf. v. 1441, *ἕως ἄν τὴν δίκην ἀρχων καλῇ*. It appears that the archon had the power of determining whether the court should sit, and that it was not sure to sit every day. Cf. *Thesm.* 78, *ἐπεὶ νῦν γ' οὔτε τὰ δικαστήρια μέλλει δικάζειν οὔτε βουλῆς ἐσθ' ἔδρα*.

308 πόρον Ἑλλας ἱρόν.] From Pindar, acc. to Scholiast. Having used *πόρον*, 'way,' i.e. means of getting money, he adds ridiculously enough the other words which he remembers come with *πόρον* in Pindar. The sacred *πόρος* Ἑλλας is there the Hellespont.

ΠΑΙΣ

τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες,

ΧΟΡΟΣ

ἴν' ἐμοὶ πράγματα βόσκειν παρέχης;

ΠΑΙΣ

ἀνόνητον ἄρ' ὦ θυλάκιόν σ' εἶχον ἄγαλμα.

314

ἔ ἔ.

πάρα νῶν στενάζειν.

ΦΙΛΟΚΛΕΩΝ

φίλοι, τήκομαι μὲν

πάλαι διὰ τῆς ὑπῆς

ὑμῶν ὑπακούων.

ἀλλ' οὐ γὰρ οἶός τ' ἔτ' εἴμ'

ἄδειν. τί ποιήσω;

τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ

βούλομαί γε πάλαι μεθ' ὑ-

μῶν ἐλθὼν ἐπὶ τοὺς καδί-

317-322 III *honne logan* 317

320

312 τί με, κ.τ.λ.] From the Theus of Euripides. The Scholiast gives both lines to the boy, and says that in the play they were spoken by those destined to be eaten by the Minotaur. I do not see what good sense can be made of v. 313 thus given to the boy. It seems better to follow Meineke and Cobet, who give v. 313 to the chorus. 'Why,' laments the boy, 'didst thou bear me?' 'To be a plague to me to keep, of course,' replies the old man. However, v. 313 may in some way resemble the line in Euripides that follows τί με κ.τ.λ.

314 ἀνόνητον, κ.τ.λ.] Hippolytus says (in the Theus), ἀνόνητον ἄγαλμα, πάτερ, οἰκοῖσι τεκῶν. The wallet here was to put the meal in, which the dicasts would buy if they got their pay. Cf. *Ecc.* 380, B. τὸ τριώβολον δῆτ' ἔλαβες; X. εἰ γὰρ ὠφέλον. ἀλλ' ὕστερος ἦλθον νῆ Δί' ὥστ' αἰσχύνομαι μὰ Δί' οὐδὲν ἄλλο

μᾶλλον ἢ τὸν θυλακόν. The boy is here carrying the father's wallet.

315 πάρα νῶν στ.] 'We may both make our moan.' Perhaps, as Richter thinks, both young and old unite to say this. It is no doubt another Euripidean scrap.

316-394. Philocleon hears the chorus, and tells them his hard case. They are indignant. After some talk about ways of escape, the old man hits on the plan of gnawing through the net, and letting himself down by a cord.

318 ὑπακούων.] Meineke's ἐπακούων is in no respect better than this. Cf. *Nub.* 263. Of Philocleon listening at the window ὑπ. seems correctly said, as it is so frequently used of a door-keeper listening to and answering a knock at the door.

321 καθίσκουσ.] He would fain be off to his dear balloting-urns, and be doing some mischief. Cf. v. 340, οὐκ ἐγὼ με...δρᾶν οὐδὲν κακόν.

σκους κακόν τι ποιήσαι.

ἀλλ', ὦ Ζεῦ Ζεῦ, μέγα βροντήσας

ἢ με ποιήσων καπνὸν ἐξαίφνης,

ἢ Προξενίδην, ἢ τὸν Σέλλου

τοῦτον τὸν ψευδαμάμαξιν.

τόλμησον, ἄναξ, χάρισσθαι μοι,

πάθος οἰκτείρας·

ἢ με κεραυνῷ διατινθαλέω

σπῶδισον ταχέως·

κἄπειτ' ἀνελὼν μ' ἀποφυσήσας

εἰς ἑξάλμην ἔμβαλε θερμὴν

ἢ δῆτα λίθον με ποιήσων ἐφ' οὗ

τάς χοιρίνας ἀριθμοῦσιν.

323 ἄλλ' ὦ Ζεῦ, κ.τ.λ.] These wishes are in a sort of half-tragic style. Cf. Aesch. *Prom. Vincl.* 1043—1053: which passage Aristophanes possibly had in his mind here. The metre (anapaestic) is the same.

μέγα βροντήσας.] Vulg. μέγα βρόντα, which Meineke reads as one word, Hirschig as imperative, following it by καμέ π. It seems well to commence the anapaestic system with ἄλλ' ὦ Ζεῦ, and therefore Dindorf's text is preferable, for the paroemiac verse should not be at the beginning.

325 Προξενίδην.] Having spoken of smoke, he adds these as beggarly braggarts (πτωχαλαῖνας), called 'smokes,' Proxenes, and Aeschines, son of Sellus. Schol. Cf. *An.* 1126, Προξενίδης ὁ κομπασεύς, and below, v. 457.

326 ψευδαμάμαξιν.] The ἀμάμαξιν is a kind of vine, whose wood crackles loud in the fire. Hence the whole word means that Aeschines is false and noisy. Schol. ψευδαμάρμαξιν in *Eg.* 630 is a similar compound, used also metaphorically.

327 τόλμησον χάρισσθαι.] 'Bring thy heart to grant me the boon.' 'Id est χάρισαι,' Brunk, from which note not much is gained.

More to the point is Bergler's quotation from Soph. *Trach.* 1070, τὸ ὦ τέκνον, τόλμησον, οἰκτερόν τέ με. τολμᾶν, τλῆναι, τλήμων express 'endurance' of various kinds, from boldness and hardihood' to 'patience and misery.'

328 κεραυνῷ.] Cf. Soph. *Trach.* 1087, ἐνσεῖσον, ὦναξ, ἐγκατάσκηπον βέλος, πάτερ, κεραυνῷ.

329 διατινθαλέω.] διαπύρῳ Hesych. Suidas quotes τινθαλέοισι κατικμῆναντο λοετροῖς. And ποτὶ τινθαλέω occurs in Nicand. *Alexipharm.* 445. Hence it seems used of hot liquid: and the thunderbolt may be conceived of as liquid fire.

330 ἀποφυσήσας.] Men blow off the ashes of fish baked on the coals. Schol. The word σπῶδισον suggests this culinary metaphor, which is rather a coming down after the tragic style of the preceding lines.

332 λίθον, κ.τ.λ.] 'Or turn me to stone—so it be that whereon they count the voting-shells.' For χοιρίνας cf. *Eg.* 1332. The prayer that he might be turned to stone suggests Niobe: and it is possible that this may have reference to some play of that name. We know that there was a *Niobe* of Aeschylus, and also one of Sophocles. Cf. v. 580.

ΧΟΡΟΣ

τις γάρ ἐσθ' ὁ ταῦτά σ' εἰργων
καποκλείων τὰς θύρας; λέ-
ξον' πρὸς εἵνους γὰρ φράσεις.

335

ΦΙΛΟΚΛΕΩΝ

οὐμὸς νίος. ἀλλὰ μὴ βοᾷτε· καὶ γὰρ τυγχάνει
οὔτοσὶ πρόσθεν καθεύδων. ἀλλ' ὕφεσθε τοῦ τόνου.

ΧΟΡΟΣ

τοῦ δ' ἔφεξιν, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται;
ἢ τίνα πρόφασιν ἔχων;

ΦΙΛΟΚΛΕΩΝ

οὐκ ἐγὼ μ', ὦνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακὸν, 340
ἀλλὰ μ' εὐωχεῖν ἔτοιμός ἐστ'. ἐγὼ δ' οὐ βούλομαι.

ΧΟΡΟΣ

τοῦτ' ἐτόλμησ' ὁ μιαρὺς χα-
νεῖν ὁ Δημολογοκλέων ὕδ',

335 πρὸς εἵνους γ. φ.] The chorus sympathize with him in his prison, much as the ocean nymphs do with Prometheus in his strait. Cf. Aesch. *Prom. Vinc.* 128, &c.

337 τόνου.] Met. from ships, says the Scholiast: i. e. from their ropes. It might be from stringed instruments: 'loosen the tension,' and so 'lower the tone.' There is the same doubt as to the metaphor in *Eg.* 532. Herodotus uses the word of the tension of the ropes in the bridge across the Hellespont, vii. 36.

338 ἔφεξιν.] For the accusative see note on *Eg.* 783. For the sense, *τίνας ἐνεκεν* (Schol. R.) is the best Greek comment. *ἐφεξις* should be taken in the sense of 'aim, intent,' from *ἐπέχειν*, in such uses as *ἐπέχειν τὸν νοῦν*, 'With what aim, aiming at what, does he wish, &c.' It is generally interpreted as = *πρόφασις* = *ἐπισχεσίη* (Hom. *Odys.* φ. 71), 'grounds,' 'something to rest upon.' The gloss of Hesychius

χάριν, ἐνεκα, ἐποχὴν, πρόφασιν, is not decisive against the sense of 'final aim'; and we get thus some distinction between *ἐφεξις* and *πρόφασις* in our text. 'What is his aim in this? What fair grounds has he to go upon?'

339 ἢ τίνα π. ἐ.] This line some would eject. But vv. 334—345 = vv. 365—378, and ἢ—*ἐχων* answers tolerably to ἀλλ'...*γνάθων*, if we take Meineke's ἢ τίνα for τίνα.

342 Δημολογοκλέων.] 'Quasi sui oblitus hoc dicit chorus.' Bergl. Dindorf calls this 'inepta interpretatio.' But it seems about right. The chorus probably, in their anger, are meant to use a word that shall end like Bdelycleon, the man's true name, without looking to the force of that termination. They mean *δημολόγος* in a bad sense, not reflecting that it will apply to their friends more than to their foes. *δημοκλονοκλέων* or *δημογελοκλέων*, conj. Reisk. The Scholiast explains by *τίραννος καὶ ἀρχοντιῶν*.

ὅτι λέγεις ⁶⁰τι περὶ τῶν νε-
ῶν ἀληθές. οὐ γὰρ ἂν ποθ'
οὗτος ἀνὴρ τοῦτ' ἐτόλμη-
σεν λέγειν, εἰ

343

μὴ ξυνωμότης τις ἦν.

345

ἀλλ' ἐκ τούτων ὥρα τινά σοι ζητεῖν καινὴν ἐπίνοϊαν,
ἥτις σε λάθρα τὰνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.

346-3
Anaphora
Tetrameter
Dichotomy
Jocund

ΦΙΛΟΚΛΕΩΝ

τίς ἂν οὖν εἶη; ζητεῖθ' ὑμεῖς, ὥς πᾶν ἂν ἔγωγε ποιόην
οὕτω κιττῶ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν.

ΧΟΡΟΣ

ἔστιν ὁπῇ δῆθ' ἦντιν' ἂν ἔνδοθεν οἶός τ' εἶης διορύξαι, 350
εἴτ' ἐκδύναι ῥάκεσιν κρυφθεῖς, ὥσπερ πολύμητις Ὀδυσσεύς;

ΦΙΛΟΚΛΕΩΝ

πάντα πέφρακται κοῦκ ἔστιν ὁπῆς οὐδ' εἰ σέρφω διαδύναι.
ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὅπῃαν δ' οὐκ ἔστι γενέσθαι.

ΧΟΡΟΣ

μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾷς κλέψας ποτὲ τοὺς ὀβε-
λίσκους

345 ξυνωμότης.] Cleon is always charging 'conspiracy' on his enemies. Cf. *Eg.* 236, 257: and below vv. 483, 488, 495, 507.

349 σανίδων.] τῶν περιεχουσῶν τὰ ὀνόματα τῶν εἰσαχθησομένων εἰς τὸ δικαστήριον. Schol. He wants to go the round of these notices, that he may know what suits are coming on, and so may come into court prepared for the business he has to do. Some however (with another explanation of the Scholiast) take σανίδων here = δρυφάκτων, the rails or barriers. But cf. below, 848, where the σανίδες and γραφαὶ are brought out together: which makes for the first interpretation.

350 διορύξαι.] Meineke's διαλέξαι is from Hesychius: who however when he explains διαλέξαι by διορύξαι may only have been referring to *Lystr.* 720, διαλέγουσαν τὴν ὁπῆν,

'widening the hole,' and may not have meant to imply that the exact infinitive διαλέξαι was in Aristophanes.

351 ῥάκεσιν, κ.τ.λ.] Cf. Hom. *Od.* δ. 245, σπείρα κάκ' ἀμφ' ὤμοισι βάλων, οἰκῆ' ἐοικώς, ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρύαγυιαν, and Eur. *Hec.* 239, οἷσθ' ἦνικ' ἤλθες Ἰλίου κατὰ σκοπὸς, δυσχλαίνα τ' ἀμορφος, ὁμμάτων τ' ἀποφόνου σταλαγμοὶ σὴν κατέσταζον γένυν. And his later appearance in the beggar character in the *Odyssey* may also be meant.

353 ὅπῃαν.] There is a pun on the double derivation from ὁπός or ὁπή; and possibly (as Florens thinks) an allusion to the sourness of the dicast in ὁπίας from ὁπός. He cannot get out through the hole; and he cannot be as sharp and sour as he would fain be with those brought before him.

ἴεις σαιτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἑάλω; 355

ΦΙΛΟΚΛΕΩΝ

οἷδ'· ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἐστὶν ἐκείνῳ προσ-
ομοιον.

ἦβων γὰρ κἀδυνάμην κλέπτειν, ἰσχνόν τ' αὐτὸς ἑμαντοῦ,
κούδεῖς μ' ἐφύλαττ', ἀλλ' ἐξήν μοι 355-360 *Amph.*
φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὕπλοις
ἄνδρες ὑπλῖται διαταξάμενοι 360
κατὰ τὰς διόδους σκοπιωροῦνται,
τῷ δὲ δὴ αὐτῶν ἐπὶ ταῖσι θύραις
ὥσπερ με γαλῆν κρέα κλέψασαν
τηροῦσιν ἔχοντ' ὀβελίσκους.

ΧΟΡΟΣ

ἀλλὰ καὶ νῦν ἐκπόριξε 365
μηχανὴν ὕπως τάχισθ'. ἔ-
ως γάρ, ὦ μελίττιον.

ΦΙΛΟΚΛΕΩΝ

διατραγεῖν τοίνυν κράτιστον ἐστὶ μοι τὸ δίκτυον.
ἡ δέ μοι Δίκτυννα συγγνώμην ἔχει τοῦ δικτύου. 368-47

ΧΟΡΟΣ

ταῦτα μὲν πρὸς ἀνδρῆς ἐστ' ἄνουτος ἐς σωτηρίαν.

355 Νάξος ἑάλω.] By Cimon (cf. Thuc. i. 98), about fifty years before this play. Cf. v. 283. From such references we may infer the chorus to be old men of about seventy years.

357 ἰσχνόν τ' αὐτὸς ἑμαντοῦ.] Either 'I had my own proper strength,' was not the weakling I now am; or 'was lord of my own limbs and body.' Mitchell. In this latter case ἰσχνόν would govern a genitive after the analogy of ἀρχειν, κρατεῖν, and such verbs. That ἰσχνόν = ἰσχυρότερος ἦν (as L. and S. say) is unlikely. Besides, would not ἰσχυρότερος ἦν αὐτὸς ἑμαντοῦ mean naturally, 'I was stronger than my former self, than I was before that

time,' not 'than my present self, than I am now'?

363 γαλῆν.] Cf. Pac. 1151, where the wife is bidden to bring out the meat, εἰ τι μὴ ἔξηγκεν αὐτῶν ἡ γαλῆ τῆς ἐσπέρας. For the arrangement ὥσπερ με γαλῆν cf. Nuβ. 257, ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

364 τηροῦσιν ἔχοντ'.] For dual with plural cf. Nuβ. 1506, παθόντε... ὑβρίζετε.

368 Δίκτυννα, κ.τ.λ.] May the patroness of nets excuse me for tearing this net.

369 ἀνουτος.] Cf. Aesch. Fr. 145, οὐτ' ἂν τι θύων οὐτ' ἐπισπένδων ἀνούς; and Eur. Andr. 1132, ἀλλ' οὐδὲν ἤνεν.

ἀλλ' ἔπαγε τὴν γνάθον.

370

ΦΙΛΟΚΛΕΩΝ

διατέτρωται τοῦτό γ'. ἀλλὰ μὴ βοᾷτε μηδαμῶς,
ἀλλὰ τηρώμεσθ' ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟΡΟΣ

μηδέν, ὦ τῶν, δέδιθι, μηδέν
ὥς ἐγὼ τοῦτόν γ', εἴαν γρύ-
ξη τι, ποιήσω δακεῖν τὴν
καρδίαν καὶ τὸν περὶ ψυ-
χῆς δρόμον δραμεῖν, ἵν' εἰδῇ
μὴ πατεῖν τὰ

375

τῶν θεῶν ψηφίσματα.

ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλώδιον εἴτα καθίμα
δήσας σαντὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διοπαίθους. 380

ΦΙΛΟΚΛΕΩΝ

ἄγε νυν, ἦν αἰσθομένω τούτῳ ζητήτόν μ' ἐσκαλαμᾶσθαι
κἀνάσπαστον ποιεῖν εἴσω, τί ποιήσετε; φράζετε νυνί.

ΧΟΡΟΣ

ἁμνοῦμέν σοι τὸν πρινώδη θυμὸν ἅπαντες καλέσαντες,
ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται· τοιαῦτα ποιήσομεν ἡμεῖς.

374 δακεῖν τ. κ.] 'To gnaw his
heart' in vexation. Cf. *Nub.* 1369.

378 τῶν θεῶν.] Vulg. ταῖν θεῶν;
which would mean Ceres and Pro-
serpine. ψηφίσματα seems by way
of surprise for μυστήρια. The Scho-
liast has the dual. Meineke, Cobet,
and some others τοῖν θεοῖν. Probably
whether dual or plural be in the
text, Ceres and Proserpine are spe-
cially meant. Schömann (*De Com.*
Ach. p. 149) says, 'τὰ ταῖν θεῶν
ψηφίσματα dicit facete pro τοῖς τ. θ.
κόμοις, de pietate erga parentes,
quae ideo eorum Cereris atque
Proserpinae, lex dici poterat,
quoniam omnem in vita et moribus
his acceptam referebant, mysteriaque
us etiam in huius rei memoriam
celebrabant.'

380 Διοπαίθους.] The Scholiast

on *Av.* 989, ὁ μέγας Διοπαίθης,
quotes from Phrynichus ἀνὴρ χορεύει,
καὶ τὰ τοῦ θεοῦ καλά. βούλει Διο-
παίθῃ μεταδράμω καὶ τόμπανῃ; and
from Amipsias Διοπαίθῃ τῷ παρα-
μυνομένῳ. Hence it is plain that
ψυχὴν ἐμπλ. Δ. means 'having filled
your soul with raging fury.' Cf. *Ach.*
484, καταπίων Εὐριπίδην. The Scho-
liast further says that Diopithes was
an orator; and in the *Knights* (v.
1085) he, or a namesake, is spoken of
as maimed (κυλλός), or as bribed.

381 ἐσκαλαμᾶσθαι.] Below, at
v. 609, ἐκκαλαμᾶται is used, but not
so literally. 'arundo' in Latin
bears the same sense as κλάμος in
this use.

383 πρινώδη.] Cf. *Ach.* 180,
στεινοὶ γέροντες, πρίνινοι, ἀτερμό-
νες.

ΦΙΛΟΚΛΕΩΝ

δράσω τοῖνυν ὑμῖν πῖσυνος· καὶ μανθάνετ' ἤν τι πάθω
 ἔγω, 385
 ἀνελόντες καὶ κατακλαύσαντες θεῖναι μ' ὑπὸ τοῖσι δρυ-
 φάκτοις.

ΧΟΡΟΣ

οὐδὲν πείσει· μηδὲν δείσῃς. ἀλλ', ὦ βέλτιστε, καθίει
 σαυτὸν θαρρῶν καπευξάμενος τοῖσι πατρῷοις θεοῖσιν.

ΦΙΛΟΚΛΕΩΝ

ὦ Λύκε δέσποτα, γείτων ἤρως· σὺ γὰρ οἷσπερ ἐγὼ κε-
 χάρησαι,
 τοῖς δακρύοισιν τῶν φευγόντων αἰεὶ καὶ τοῖς ὀλοφυρμοῖς· 390
 ἔκησας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ', ἵνα ταῦτ' ἀκροῶ,
 κάβουλήθης μόνος ἡρώων παρὰ τὸν κλάοντα καθῆσθαι.
 ἐλέησον καὶ σῶσον νυνὶ τὸν σαντοῦ πηλυσίχωρον·
 κού μή ποτέ σου παρὰ τὰς κάννας οὐρήσω μηδ' ἀποπάρδω.

ΒΔΕΛΥΚΛΕΩΝ

οὔτος, ἐγείρου.

ΣΩΣΙΑΣ

τί τὸ πρῶγμ' ;

386 δρυφάκτοις.] Even in death he would be in the court. Cf. *Eg.* 675 for δρύφακτοι.

387 οὐδὲν πείσει.] 'You'll come to no harm=you'll not die:' ἤν τι πάθω ἔγω above is the common euphemism, 'If anything should happen to me'='If I should die.'

389 Λύκε.] The hero Lycus, son of Pandion, had a statue close to the court, and appears to have been a patron of the courts generally. Cf. below, v. 819. Also Pollux names a special court as τὸ ἐπὶ Λύκῃ δικαστήριον.

390 τοῖς δακρύοισιν, κ.τ.λ.] Generally tears and wailings were thought out of place and displeas-

ing at shrines and temples: but Lycus, he argues, must delight in such, as he has settled himself there.

394 κάννας.] 'reed-mats,' ψιδ-θους. Schol. Others think it simply means 'a wattled fence.' And a protecting enclosure round the statue of Lycus, whether of mats hung up, or of lattice work, seems to suit the passage.

395—470. Bdelycleon discovers his father escaping, raises the alarm, and they keep him back. The Chorus come to his rescue; Bdelycleon summons more slaves; and, after a scuffle, the Chorus are beaten back, exclaiming loudly at the conspiracy and tyranny.

ΒΑΕΛΤΚΛΕΩΝ

ὥσπερ φωνή μέ τις ἐγκεκυκλωται. 395

ΣΩΣΙΑΣ

μῶν ὁ γέρων πη διαδύεται αὖ;

ΒΑΕΛΤΚΛΕΩΝ

μὰ Δί' οὐ δῆτ', ἀλλὰ καθιμᾷ
αὐτὸν δήσας.

ΣΩΣΙΑΣ

ὦ μιάρωτατε, τί ποιεῖς; οὐ μὴ καταβήσει;

ΒΑΕΛΤΚΛΕΩΝ

ἀνάβαιν' ἀνύσας κατὰ τὴν ἐτέραν καὶ ταῖσιν φυλλάσι παῖε,
ἦν πῶς πρῦμνην ἀνακρούσῃται πληγεῖς ταῖς εἰρεσιώναις.

ΦΙΛΟΚΛΕΩΝ

οὐ ξυλλήψεσθ' ὅπόσοις δίκαι τῆτες μέλλουσιν ἔσεσθαι, 400
ὦ Συμκυθίων καὶ Τισιάδῃ καὶ Χρήμων καὶ Φερέδειπνε;
πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἶσω μάλλον
ἀγεσθαι;

ΧΟΡΟΣ

εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν,
ἦν περ, ἥνικ' ἂν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν;
νῦν ἐκείνο νῦν ἐκείνο

405

395 ἐγκεκύκλωται.] Rather a curious use of this verb. Euripides uses it of the ether, τοῦ χθον' ἐγκυκλωμένου αἰθέρος. Bacch. 292. Perhaps Aristophanes took it from some poet, Euripides or another, who had spoken of 'a circum-ambient voice.'

396 διαδύεται αὖ.] Dindorf adds the αὖ for the metre. Brunck added αὖ before μὰ Δί'. Porson reads διαδύεσθαι for διαδύεται: this last Meineke and Hirschig admit.

397 μιάρωτατε, τί ποιεῖς;] μιάρ' ἀνδρῶν, Porson, to avoid the sequence of anapaest after dactyl. It is a ~~new~~ point to settle whether such a sequence was so utterly in-

admissible to an Athenian that we are justified in leaving MSS. in order to avoid it. Cf. notes on *Nub.* 663 and 1407.

398 ἐτέραν.] Sc. θυρίδα. Philocleon was getting down from a window.

399 εἰρεσιώναις.] For these cf. Scholiast on *Eq.* 729.

400—403. He calls on several of his fellow dicasts by name. The names Τισιάδης, from τίσασθαι, and Φερέδειπνος (v. 311, ὅπουθεν τὸ δειπνον ἔσται) are significant.

403, 4 τί μέλλομεν.] 'Why do we delay to rouse, &c.' After ἦν περ supply κινούμεν.

405—414. These lines probably

τοῦξυθυμον, ὃ κολάζο-
 μεσθα, κέντρον ἐντέτατ' ὀξύ.
 ἀλλὰ θαῖμάτια βαλόντες ὡς τάχιστα, παιδία,
 θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε,
 καὶ κελεύειτ' αὐτὸν ἥκειν
 ὡς ἐπ' ἄνδρα μισόπολιν
 ὄντα κάπολουμενον, ὅτι
 τόνδε λόγον ἐσφέρει,
 [ὡς χρῆ] μὴ δικάζειν δίκας.

ΒΑΒΛΤΚΛΕΩΝ

ὦγαθοι, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγητε.

ΧΟΡΟΣ

νῆ Δί' ἐς τὸν οὐρανὸν γ' ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι

ought to correspond metrically to vv. 463-470: but they do not do so exactly, and it is hardly safe to alter the text to produce a strict agreement.

406 κολάζομεσθα.] Cf. Plat. *Prot.* 324 C, τιμωροῦνται καὶ κολάζονται. A rare use of the middle form in the present, though in the future tense the middle is the proper Attic form. Cf. above, v. 244.

407 ἐντέτατ' ὀξύ.] This does not content Dindorf, but as the antistrophic verse is also uncertain, he offers no correction. Hermann reads ἐντέταται ὀξύ. Meineke makes this agree with v. 405, by ἐντέταμεθ' ὀξύ here and ἐλάμβαν' ὑπιοῦσα there.

414 ὡς χρῆ.] Most editors throw these words out; and so the verse would answer to αὐτὸς ἀρχὼν μόνος.

415 ὦγαθοι, κ.τ.λ.] This scene between Bdelycleon and the enraged Chorus is rather like that between Dicaeopolis and the Acharnian colliers, *Ach.* 284, &c.

416 ὡς τοῦδ' ἐγὼ οὐ μεθήσομαι.] Whether this be given to Bdelycleon, or to the Chorus (and it will make tolerable sense either way, though perhaps the actual holder

is more correctly said 'to hold of,' than is he who give up his attempt to seize son), it seems certain that τόνδε is a proper correction, pointed out that μεθέναί, loose, send from you,' governs accusative—μεθεσθαι, 'to let self from, let go one's hold' genitive. The passages which have brought to support this after μεθεσθαι are: Soph. *Δ. μὴ μ' ἀποστερήσης τῶν σῶν πῶν ἡδονὰν μεθέσθαι*. Eur. *Al. τοῦτοις...ἀγούσιν οὐ μεθεῖ' ἀν' ἐμέ*. In neither of these is the accusative governed verb in question (see Elms. Porson on the *Medea*, and the *Electra*). Bruck also Eur. *Iph. in Aul.* 309, ἀφες ἐμοί. ME. οὐκ ἂν μεθέμην proves nothing; and Eur. 519, where no doubt ἐκεῖνοι be read for ἐκείνων. The of Dawes' rule is so plain few copyists' errors need not against it.

ἐγὼ οὐ.] Cf. *Nub.* 901, ἐγὼ οὐ, which Dindorf there writes word, as by crasis. Editio not been thoroughly consi

ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστιν ἐμφανής;
ὦ πόλις καὶ Θεώρου θεοισεχθρία,
κεῖ τις ἄλλος προέστηκεν ὑμῶν κόλαξ.

ΞΑΝΘΙΑΣ

Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὀρᾷς, ὦ δέσποτα; 420 + 27

ΒΑΕΛΤΚΛΕΩΝ

οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκη τὸν Γοργίου.

ΧΟΡΟΣ

καὶ σέ γ' αὔθις ἐξολοῦμεν· ἀλλ' ἅπας ἐπίστρεφε
δεῦρο κάξειρας τὸ κέντρον εἴτ' ἐπ' αὐτὸν ἴεσο,
ξυσταλεῖς, εὐτακτος, ὀργῆς καὶ μένους ἐμπλήμενος,
ὥς ἂν εὖ εἰδῇ τὸ λοιπὸν σμῆνος οἶον ὥργισεν. 425

ΞΑΝΘΙΑΣ

τοῦτο μέντοι δεινὸν ἦδη νῆ Δί', εἰ μαχούμεθα·
ὥς ἔγωγ' αὐτῶν ὀρῶν δέδοικα τὰς ἐγκεντρίδας.

ΧΟΡΟΣ

ἀλλ' ἀφίει τὸν ἄνδρ'· εἰ δέ μῃ, φήμ' ἐγὼ 28+27

their manner of writing such combinations of vowel sounds: and possibly the original writers were no more so; a rigid uniformity in orthography being a modern refinement.

418 θεοισεχθρία.] The reproachful expression, θεοῖς ἐχθρὸς, had almost come to be considered one adjective; and from it was formed a noun in -ία. Other readings are θεοσεχθρία, θεοσεχθρία, but they do not seem so good; nor do they appear to suit the metre. The lines are composed of four cretics.

421 ἐν δίκη.] ἀντὶ τοῦ δικάζοντες. Schol. The prevailing sense of ἐν δίκη in Aristophanes (as elsewhere) is 'justly.' Cf. *Eq.* 257, ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις. And it is not quite certain that here, if the Philippus mentioned was, as the Scholiast says, a traitor and barbarian, Bdelycleon may not

mean to hint that his judicial punishment served him right. When this man was condemned does not appear. A passage in *The Birds* (v. 1700), βάρβαροι δ' εἰσὶν γένος, Γοργίαι τε καὶ Φίλιπποι, apparently refers to the same person.

422 αὔθις.] 'In another trial, as a second instance.' Holden reads αὐτοῖς, which Meineke adopts.

423 ἴεσο ξυσταλεῖς.] Cf. *Ecc.* 93, ξυστειλάμεναι θαιμάτια, and 486, πρὸς ταῦτα συστέλλου σεαυτὴν. Not very unlike this use, though more specially nautical, is *Eq.* 432, ἐγὼ δὲ συστειλας γε τοὺς ἀλλήλους εἴτ' ἀφήσω κατὰ κύμ' ἐμαυτὸν ὄβριον κλέειν σε μακρὰ κελεύσας.

424 ἐμπλήμενος.] For the form cf. *Ecc.* 51, τριχίδων ἐμπλήμενος.

428. The metre is the same as that of 418, 419, each line being composed of four cretics. In v. 429 -vas μακαρι- is an equivalent for a

τὰς χελώνας μακαριεῖν σε τοῦ δέρματος.

ΦΙΛΟΚΛΕΩΝ

εἰά νυν, ὦ ξυνδικασταί, σφήκες ὄξυκάρδιοι, 430-
οἱ μὲν ἐς τὸν πρωκτὸν αὐτῶν ἐσπέτεσθ' ὠρμισμένοι,
οἱ δὲ τῷφθαλμῷ ἢ κύκλῳ κεντεύετε καὶ τοὺς δακτύλους.

ΒΑΣΙΛΚΛΕΩΝ

ὦ Μίδα καὶ Φρύξ βοήθει δεῦρο καὶ Μασυντία,
καὶ λάβεσθε τουτοῦ καὶ μὴ μεθῆσθε μηδενί· 435
εἰ δὲ μὴ, ἢ πέδαις παχείαις οὐδὲν ἀριστήσετε.
ὡς ἐγὼ πολλῶν ἀκοίσας οἶδα θρίων τὸν ψόφον.

ΧΟΡΟΣ

εἰ δὲ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται.

ΦΙΛΟΚΛΕΩΝ

ὦ Κέκροψ ἥρως ἀναξ, τὰ πρὸς ποδῶν Δρακοντίδῃ,

cretic in time, two short syllables being in place of one long.

429 χελώνας, κ.τ.λ.] This prophecy is fulfilled later on in the play, when Xanthias comes in (at v. 1292) exclaiming, ὦ χελῶναι μακάριαι τοῦ δέρματος, after being beaten by his master.

432 τῷφθαλμῷ ἢ. Cf. *Nub.* 943, τῷφθαλμῷ κεντούμενος ὥσπερ ὑπ' ἀν-
θρηνῶν... ἀπολείται. Elmsley's ἢ κύ-
κλῳ for κύκλῳ seems worthy of
acceptation, because MS. Rav. has
τῷφθαλμῶν: otherwise the simple
dative κύκλῳ might be confirmed by
many examples, and would be satis-
factory.

433 Μίδα.] Midas, Phryx, and
Masynthes are names of slaves.

435 εἰ δὲ μὴ.] 'Else,' if you do
not (obey me and not let him go).
Instances like this are frequent,
where, a prohibition having gone
before, we cannot render εἰ δὲ μὴ
literally without some ambiguity,
because of the preceding negative.

οὐδὲν ἀριστήσετε.] Breakfast
seems to have been the meal on
the absence of which the Greeks

most comment as a hardship. Cf.
Theocr. *Idyll.* i. 51, πρὶν ἢ κρᾶτιστον
ἐπὶ ξηροῖσι καθίξῃ, where some read
'νάριστον (ἀνάριστον), 'breakfast-
less,' and the sense comes out much
the same with either reading. Cf.
also Aesch. *Ag.* 351, πόνος νήστις
πρὸς ἀριστοῖσιν ὧν ἔχει πόλις τάσσει.

436 θρίων.] There was a proverb,
πολλῶν ἐγὼ θρίων ψόφους ἀκήκοα.
Fig-leaves crackle loudly when
burnt: hence the proverb, of empty
and noisy threats. Schol.

437 τοῦτον μεθήσεις.] See above,
at v. 416, for μεθεῖναι and μεθέσθαι.
ἐν τί σοι.] For the tmesis cf.
Nub. 792, ἀπὸ γὰρ δούμαι. *Ach.*
295, κατὰ σε χώσμεν.

438 Δρακοντίδῃ.] The fable of
Cecrops' serpent shape below is
found in *Ov. Met.* 255, and else-
where. But Richter explains Δρακ.
differently: 'the poet compares the
oft invoked god to the oft accused
Dracontides,' for whom cf. v. 157.
But the older explanation seems
the better; and the reference to
Dracontides very doubtful.

περιορᾶς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρούμενον,
οὓς ἐγὼ ἴδιδ' αὖ κλάειν τέτταρ' ἐς τὴν χοίνικα; 440

ΧΟΡΟΣ

εἴτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρα κακά;
δηλαδὴ καὶ νῦν γε τούτῳ τὸν παλαιὸν δεσπότην
πρὸς βίαν χειροῦσι, οὐδὲν τῶν πάλαι μεμνημένοι
διφθερῶν κάξωμίδων, ἃς οὗτος αὐτοῖς ἡμπόλα,
καὶ κυνᾶς καὶ τοὺς πόδας χειμῶνος ὄντος ὠφέλει, 445
ὥστε μὴ ῥιγῶν ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ ἔνι
οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβαδων.

ΦΙΛΟΚΛΕΩΝ

οὐκ ἀφήσεις οὐδὲ νυνί μ', ὦ κάκιστον θηρίον;
οὐδ' ἀναμνησθεῖς ὅθ' εὐρὼν τοὺς βότρυς κλέπτοντά σε
προσαγαγὼν πρὸς τὴν ἐλάαν ἐξέδειρ' εὖ κἀνδρικῶς, 450
ὥστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἦσθ' ἄρα.
ἀλλ' ἄνες με καὶ σὺ καὶ σὺ, πρὶν τὸν υἱὸν ἐκδραμεῖν.

ΧΟΡΟΣ

ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,
οὐκέτ' ἐς μακρὰν, ἵν' εἰδῇθ' οἷόν ἐστ' ἀνδρῶν τρόπος

439 βαρβάρων.] He calls to the national hero to aid him against the foreign slaves, Mida, Phryx, and the rest.

440 κλάειν τέτταρ' ἐς τὴν χοίνικα.] 'To weep four times to the choenix,' that is, while kneading four loaves to the choenix of flour, which the Scholiast says was the regular proportion. The slave worked at kneading four loaves to the choenix, bemoaning his hard labour the while with a gush of tears for each loaf. But χοίνιξ also means a kind of stocks, cf. *Plut.* 276, τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαι. A pun on the two senses may possibly be intended; but the exact meaning of 'weeping four times (when put) into the stocks' is not clear. With κλάειν, τέτταρα, *Ach.* 2, ἦσθην τέτταρα, may be compared.

442 δηλαδὴ.] Cobet's δῆλα δ', εἰ καὶ νῦν γε (accepted by Meineke),

if not necessary, is very neat.

443 οὐδὲν κ.τ.λ.] The Chorus upbraid the slaves with want of gratitude for clothes given to them. Their master afterwards reckons even the beatings that they got as grounds for gratitude.

444 κάξωμίδων.] ἱμάτια δουλικά καὶ ἑτερομάσχαλα. Schol.

445 πόδας ὠφέλει.] Cf. *Eg.* 874, εὐνοῦστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν, of the sausage-seller, after his gift to Demus of a pair of shoes.

450 προσαγαγὼν κ.τ.λ.] The culprit was tied up to an olive-tree, and received such a thrashing as any one might envy. εὖ κἀνδρικῶς occurs in the same collocation in *Eg.* 379.

451 ἀχάριστος ἦσθ' ἄρα.] 'You after all were thankless!' I was not earning the gratitude I had a right to expect, and thought at the time I should get.

ὀξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα. 455

ΒΔΕΛΤΚΛΕΩΝ

παῖε παῖ', ὦ Ξανθία, τοὺς σφήκας ἀπὸ τῆς οἰκίας.

ΞΑΝΘΙΑΣ

ἀλλὰ δρῶ τοῦτ'· ἀλλὰ καὶ σὺ τῷ φε πολλῷ τῷ καπνῷ.

~~ΣΟΣΙΑΣ~~

οὐχὶ σοῦσθ'; οὐκ ἐς κόρακας; οὐκ ἄπιτε; παῖε τῷ ξύλῳ.

~~ΞΑΝΘΙΑΣ~~

καὶ σὺ προσθεῖς Αἰσχίνην ἔντυφε τὸν Σελλαρτίου.

ἀρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοθήσειν τῷ χρόνῳ. 460

ΒΔΕΛΤΚΛΕΩΝ

ἀλλὰ μα Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,
εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.

ΧΟΡΟΣ

ἄρα διήτ' οὐκ αὐτὰ δῆλα

τοῖς πένησιν, ἡ τυραννὶς

ὡς λάθρα μ' ἐλάβαν' ὑπιοῦσα;

465

455 βλεπόντων κάρδαμα.] So
ναῦν βλέπειν, πυρρίχην βλέπειν (*Ach.*
1169), ναύφρακτον βλέπειν (*Ach.* 95),
&c.

456. Bdelycleon has been away
for a short time, and now comes
out again, encouraging the slaves to
drive away the assailants.

457 ἀλλὰ καὶ σὺ.] To Sosias.
Meineke arranges the dialogue dif-
ferently, without Sosias.

458 σοῦσθ'.] Nearly as σοῦσθ
above at v. 209. But Aeschylus and
Sophocles both use this word of
'haste,' without any notion of
driving away: e.g. Aesch. *S. c.*
Theb. 31, σοῦσθε σὺν παντευχίᾳ;
and Soph. *Aj.* 1414, σοῦσθω, βάτω.

459 Αἰσχίνην.] The same as
the son of Sellus mentioned above
at v. 325. He was καπνώδης διὰ
τὴν ἀλαζονείαν. Also the Scholiast
finds a reference to σέλας, 'blaze,' in
the altered name of the man's father
(which he spells Σελάρτιος): ὁ γὰρ

καπνὸς τοῦ σέλαος γέννημα, 'smoke
is born of blazing fire;' and there-
fore the smoky Aeschines is fitly
'son of Blazius.'

460 ἀρ' ἐμέλλομέν.] Cf. *Ach.*
347, *Nub.* 1301.

462 Φιλοκλέους.] ὡς Φιλοκλέους
ἀγρίου ὄντος ἐν τῇ μελοποιίᾳ. εἴπερ
τὴν πικρίαν αὐτοῦ εἶχον, οὐκ ἂν ῥαδίως
αὐτοὺς διέφυγες. Schol. The phrase
καταπιῶν Εὐριπίδην, *Ach.* 484, ex-
presses the same idea of imbibing a
poet's spirit. Cf. also above, v. 380.
And Homer's δράκων βεβρωκὸς κατὰ
φάρμακ' (*Il.* χ. 94) may be added
in illustration: as the serpent 'got
venom from his food, and bitter
fury within him,' so were this com-
pany to be bitter and keen on Philo-
cleon diet. For Philocles cf. *Thesm.*
168, ταῦτ' ἀρ' ὁ Φιλοκλῆς αἰσχροῖς
ὦν αἰσχροῦς ποιεῖ.

465 ὡς λάθρα μ' ἐλάβαν' ὑπιο-
ούσα.] This line has to agree with
v. 407 in metre. MSS. and editors

εἰ σύ γ', ὦ πόνῳ πονηρὲ καὶ κομηταμυνία,
 τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις,
 οὔτε τιν' ἔχων πρόφασιν
 οὔτε λόγον εὐτράπελον,
 αὐτὸς ὄρχων μόνος.

470

ΒΔΕΛΤΚΛΕΩΝ

εἴθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς
 ἐς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγᾷ;

ΧΟΡΟΣ

σοὺς λόγους, ὦ μισόδημε καὶ μοναρχίας ἐρῶν,
 καὶ ξυνὼν Βρασιδα, καὶ φορῶν κράσπεδα
 στεμμάτων, τὴν θ' ὑπήνην ἄκουρον τρέφων;

475-6
Crabbe

ΒΔΕΛΤΚΛΕΩΝ

νῆ Δι' ἣ μοι κρεῖττον ἐκστῆναι τὸ παράπαν τοῦ πατρὸς
 μάλλον ἢ κακοῖς τοσοῦτοις ναυμαχεῖν ὅσημέραι.

477-485
Crabbe

vary in the details: the above is Meineke's. λάθρα γ' ἐλάνθανε, the common reading, seems tautological. 466 πόνῳ πονηρῇ.] Cf. *Lys.* 350, ὡς πόνῳ πονηροί. Such alliterations pleased the Greek ear. Cf. note on *Nub.* 6.

κομηταμυνία.] κομᾶν = μέγα φρονεῖν: of Arynias we shall have more at τ. 1267.

469 εὐτράπελον.] 'Ready, ingenious,' and so 'plausible.' Possibly the chorus of dicasts would have borne resignedly being tyrannized over, had their enemy defeated them by some dexterous plea, such as they were wont to admire in court. But εὐτράπελος is not always used in a bad sense; cf. *Thuc.* II. 41, where it is Pericles' boast that to the Athenian beyond all the world it belongs ἐπὶ πλείστα εἶδη μάλιστα εὐτράπελως τὸ σῶμα αὐταρκες παρέχεσθαι.

470-547. Bdelycleon proposes a conference, to settle matters amicably. At first the chorus will have no compromise with conspirators;

but after some talk it is agreed that Philocleon shall advocate the cause of the dicasts, and shew that their life is the most desirable. The chorus encourage him to do his best in their defence.

473 ἐρῶν.] With the vulg. ἐραστὰ this line did not correspond to the trochaic v. 417. Yet, for the sense, ἐραστὰ comes better after μισόδημε, and the correction in these cases to perfect the metrical correspondence is often a doubtful matter.

475 ξυνὼν Βρασιδα.] Cf. *Pac.* 640, φρονεῖ τὰ Βρασιδῶν. Hems or edgings of wool were worn, says the Scholiast, by the Laconians. The beard and moustache they also allowed to grow in some manner peculiar to themselves. Hence all these particulars denote τὸ λακωνίζειν.

479 κακοῖς τ. ναυμαχεῖν.] 'Face such a broadside of troubles' we might say. Naval metaphors are of course rife at Athens.

ΧΟΡΟΣ

οὐδὲ μὲν γ' οὐδ' ἐν σελίνῳ σουστὶν οὐδ' ἐν πηγάνῳ 480
τοῦτο γὰρ παρεμβαλοῦμεν τῶν τριχουίνικων ἐπῶν.
ἀλλὰ νῦν μὲν οὐδὲν ἀλγείς, ἀλλ' ἔταν ξυνήγορος
ταῦτά ταῦτά σου καταντλή καὶ ξυνωμότας καλῇ.

ΒΔΕΛΥΚΛΕΩΝ

ἄρ' ἂν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;
ἢ δέδοκται σοι δέρεσθαι καὶ δέρειν δι' ἡμέρας. 485

ΧΟΡΟΣ

οὐδέποτε γ', οὐχ, ἔως ἂν τι μου λοιπὸν ᾖ, 486
ὅστις ἡμῶν ἐπὶ τυραννίδ' ᾧδ' ἐστάλης. 487

480 σελίνῳ.] Parsley and rue were planted as a border to gardens; those who had not advanced beyond them were only at the entrance or threshold: hence 'you are only at the parsley,' or 'not yet at the parsley,' is a proverb meaning 'you have only just begun,' or 'you have not yet begun.'

481 τοῦτο γὰρ ... τριχουίνικων ἐπῶν.] 'For this three-part phrase will we throw in,' i.e. the phrase οὐδὲ μὲν γ'...πηγάνῳ. Cf. *Pac.* 521, ῥῆμα μυριάμορον. The expressions in the former verse may have been taken from some bad poet. Archippus the Scholiast thinks is here attacked. τριχουίνικος evidently means 'capacious, big;' and the chorus are probably led to use their fine phrase by Bdelycleon's expressions before, ναυμαχεῖν ὁσημέραι, and (perhaps) ἐκστῆναι τοῦ πατρός. Richter thinks all these may have been phrases used by Archippus. This poet wrote a play called *δνον σκία*, which some think is referred to above at v. 191.

482 ἀλλ' ὅταν.] 'But (you will feel it) when.'

483 καταντλή.] Cf. *Plat. Rep.* 344 A. ταῦτα εἰπὼν ὁ Θρασύμαχος ἐν γῷ εἶχεν ἀπέναντι, ὥσπερ βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὥτων

ἀθρόον καὶ πολλὸν τὸν λόγον.

483 ξυνωμότας.] So MS. V; MS. Rav. has an abbreviation which might equally stand for plural or singular. But, on the score of sense, the plural seems better. The orator would use the word in the plural, ξυνωμόται, associating Bdelycleon with accomplices; cf. v. 488, ξυνωμόται, and *Eq.* 628, ξυνωμότας λέγων πιθανώταθ', in a very similar case.

484 ἀπαλλαχθεῖτέ μου.] 'Will you or won't you keep clear of me?' The leading idea of course is that he is to be rid of them rather than they rid of him, though the Greek at first sight looks as if the reverse were the case.

485 σοι.] Thus Bergk reads for vulg. μοι. The Chorus are addressed in the singular in the person of their leader. δ. μοι means 'is it decreed for me?' A curious use of the dative after such a verb.

485 δέρεσθαι καὶ δέρειν.] Bergler compares *Ran.* 861, δάκνεν, δάκνυσθαι.

487 ᾧδ' ἐστάλης.] The deficient syllable in MSS. before ἐστάλης is supplied in various ways. ἐπὶ τυραννίδι διεστάλης Benth. ᾧδ' is due to Hermann. Either this or Meineke's ἐξεστάλης makes the line agree with v. 429.

ΒΔΕΛΤΚΛΕΩΝ

ὥς ἅπανθ' ὑμῶν τυραννίς ἐστι καὶ ξυνωμόται,
 ἦν τε μεῖζον ἦν τ' ἔλαττον πρῶγμα τις κατηγορή,
 ἧς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτῶν. 490
 νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιωτέρα
 ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλινδεται.
 ἦν μὲν ὠνήταί τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,
 εὐθέως εἶρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας
 οὗτος ὀφινεὺς ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι. 495
 ἦν δὲ γήτειον προσαιτῇ ταῖς ἀφύαις ἡδύσματα,
 ἢ λαχανόπωλις παραβλέψασά φησι θατέρῳ
 εἰπέ μοι, γήτειον αἰτεῖς πότερον ἐπὶ τυραννίδι;
 ἢ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα;

488 τυραννίς.] The Athenians, remembering the Pisistratids, were ever on their guard against 'tyranny.' The mutilation of the Hermae in Alcibiades' time was thought ἐπὶ ξυνωμοσίᾳ νεωτέρων πραγμάτων καὶ δήμου καταλύσεως γεγενῆσθαι. Thuc. vi. 27. And Demosthenes (*de Syn-tacti*, p. 170) rebukes this suspiciousness, giving instances which, though of course not so absurd as those of Aristophanes, are absurd enough.

490 πεντήκοντ' ἐτῶν.] Fifty years is put as a round number for a long time. The expulsion of the Pisistratids would be considerably more than fifty years before this play; later disturbances and anti-democratical movements would be less than fifty years ago.

491 ἀξιωτέρα.] Cf. *Eg.* 645, 672, for this market sense of ἀξιος.

493—5. If any purchaser prefer one kind of anchovy to another, an absurd political charge is made out of it. The ὀρφῶς was the more delicate kind.

496 ταῖς ἀφύαις ἡδύσματα.] Various are the readings adopted here: ταῖς ἀφ. ἡδυσμά τι, ταῖς ἀφ. ἡδυσμά τι, ταῖς ἀφ. ἡδύσματα, τις ἀφ. ἡδύ-

σμά τι, τις ἀφ. ἡδύσματα. The substitution of τις for ταῖς is to avoid the dactyl in the fifth place; for which, however, cf. *Acē.* 318, τὴν κεφαλὴν ἔχων λέγειν: which some editors alter there. ταῖς ἀφύαις ἡδύσματα seems to square best with *Eg.* 678, ἐπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα. Of course τις is not necessary as subject to προσαιτῇ; for the same purchaser may be supposed to go on from the fish stall to the vegetable stall. Indeed, the πρὸς in the compound verb rather implies that it is a further demand of the man who has just bought his anchovies.

497 θατέρῳ.] τῷ ἐτέρῳ ὀφθαλμῷ χαλεπῶς ὑποβλεψαμένη, ὥς οὐκ ἀξιον ἡγουμένη τὸν τυχεύοντα φαγεῖν γήτειον. Schol. Leeks were, the herb-seller meant, a dish for a king; it was not for the like of him to be wanting them, or to expect Athens to supply him therewith. Perhaps in the next line φέρειν contains a notion of paying as tribute (φόρον), and the line might be paraphrased, 'are you a king, and is Athens bound to pay you tribute of leeks to relish your anchovies?'

ΞΑΝΘΙΑΣ

καμέ γ' ἡ πόρνη χθές εἰσελθόντα τῆς μεσημβρίας, 500
 ὅτι κελητίσαι ἔκελευον, ὄξυθυμηθεῖσά μοι
 ἤρετ' εἰ τὴν Ἰππίου καθίσταμαι τυραννίδα.

ΒΔΕΑΤΚΛΕΩΝ

ταῦτα γὰρ τούτοις ἀκούειν ἡδέ', εἰ καὶ νῦν ἐγὼ
 τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν 505
 ὀρθροφοιτοσυκοφαντοδικοταλαιπώρων τρόπων
 ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω
 ταῦτα δρᾶν ξυνωμότης ὧν καὶ φρονῶν τυραννικά.

ΦΙΛΟΚΛΕΩΝ

νῆ Δι' ἐν δίκη γ'· ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα
 ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποσπερεῖς
 οὐδὲ χαίρω βατίσιν οὐδ' ἐγγέλεσιν, ἀλλ' ἥδιον ἂν 510
 δικιδίον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνυγμένον.

502 Ἰππίου.] Aristophanes does not fall into the mistake about Hippias, which Thucydides remarks on (i. 20). He mentions Hippias as the tyrant in *Eg.* 447—9, *A. τὸν πάππον εἶναί φημί σου τῶν δορυφόρων. Κ. ποίων; φράσον. Α. τῶν Βυρσίνης τῆς Ἰππίου.*

505 ὀρθροφ.] His life was wretched and toilsome (*ταλαιπῶρος*), with early rising and trudging to the courts (*ὀρθροφοῖν*), and with pettifoggery and suits (*συκοφαντία, δίκαι*). Mitchell calls him 'a home-forsaker, morning-trudger, a suit and cause-distracted man.' The *ταλαιπῶρα* of his present life is contrasted with the joviality of that proposed.

506 Μόρυχος.] Of course it is only in irony that Morychus' life is termed *γενναῖος*. For this luxurious gourmand cf. *Ach.* 887, *Pac.* 1008, and below, v. 1142. Bdelycleon had promised *εὐχρία* to his father, cf. above, v. 341.

508 ὀρνίθων γάλα.] A proverb for the utmost luxury. It is promised as such in *Av.* 733, by the

chorus of birds (who ought to know all about it), and again at v. 1673.

510 βατίσιν.] Cf. *Pac.* 810, *βατίδοσκοποι*. Eels (in the next line) were the delight of Morychus, cf. *Ach.* 887, where the Copaic eel is welcomed as *φίλη Μορίχῳ*.

511 πεπνυγμένον.] The operation of *πνίξις* is best described by Herodotus, II. 92, when he is telling how the Egyptians prepare the edible byblus: *οἱ δὲ ἂν καὶ κάρτα βούλονται χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανεῖ πνίζαντες οὕτω τρώγουσι*. It is plain that the operation was performed *without water*, in a close-covered vessel, of earthenware probably, and was nearly what cooks now call 'braising,' and was not 'stewing' or 'seething.' There is also a further metaphorical sense in *πεπνυγμένον*, because, as Bergler says, 'in iudiciis innocentes saepe misere vexarentur et paene enecarentur.' The *λοπάς* is the dish in which the meat is served after the cooking: but has not apparently any judicial meaning.

ΒΑΒΛΤΚΛΕΩΝ

νῆ Δί' εἰθίσθης γὰρ ἦδεσθαι τοιούτοις πράγμασιν
 ἀλλ' ἐὰν σιγῶν ἀνάσχη καὶ μάθης ἀγὼ λέγω,
 ἀναδιδάξειν οἶομαί σ' ὡς πάντα ταῦθ' ἁμαρτάνεις. 515

ΦΙΛΟΚΛΕΩΝ

ἐξημαρτάνω δικάζων;

ΒΑΒΛΤΚΛΕΩΝ

καταγελώμενος μὲν οὖν
 οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς.
 ἀλλὰ δουλεύων λέληθας.

ΦΙΛΟΚΛΕΩΝ

παῦε δουλείαν λέγων,
 ὅστις ἄρχω τῶν ἀπάντων.

ΒΑΒΛΤΚΛΕΩΝ

οὐ σύ γ', ἀλλ' ὑπηρετεῖς
 οἰόμενος ἄρχειν ἐπεὶ διδάξον ἡμᾶς, ὦ πάτερ,
 ἥτις ἡ τιμὴ 'στὶ σοι καρπουμένῳ τὴν Ἑλλάδα. 520

ΦΙΛΟΚΛΕΩΝ

πάνυ γε καὶ τούτοισί γ' ἐπιτρέψαι θέλω.

ΒΑΒΛΤΚΛΕΩΝ

καὶ μὴν ἐγώ.

ἄφετε νῦν ἅπαντες αὐτόν.

512. It is all habit, says the son ; I can easily shew you that you are quite wrong, and are making yourself a miserable slave.

516 καταγ. μὲν οὖν.] Nay, to say you are wrong is not enough ; you are, though you don't see it, a laughing-stock to the demagogues and orators.

518 ἄρχω.] See the passage in *The Knights* (1111—1150), where the Chorus chide Demus for being duped by the orators and demagogues, and he strives to shew that he is not such a fool as he looks.

They allow, however, at the outset ὃ Δῆμος καλὴν γ' ἔχει ἀρχήν, ὅτι πάντες ἀνθρώποι θεδίασι σ' ὥσπερ ἄνδρα τυράννον.

520 καρπουμένῳ.] What good do you, as a dicast, get (asks the son) from the revenues coming in from Greece? you only have your paltry three-obol piece: the demagogues take the lion's share.

521 πάνυ γε.] An assent to διδάξον: 'with all my heart (I will inform you).'

522 ἄφετε.] Spoken to the slaves, who were still guarding him.

ΦΙΛΟΚΛΕΩΝ

καὶ ξίφος γέ μοι δότε
 ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

ΒΑΣΙΛΕΥΣ

εἰπέ μοι, τί δ' ἦν τὸ δεῖνα τῇ διαίτῃ μὴ 'μμένης;

ΦΙΛΟΚΛΕΩΝ

μηδέποτε πίοιμ' ἄκρατον μισθὸν ἀγαθοῦ δαίμονος. 525

ΧΟΡΟΣ

νῦν δὴ τὸν ἐκ θήμετέρου
 γυμνασίου δεῖ τι λέγειν
 καινὸν, ὅπως φανήσῃ

καὶ ξίφος γέ.] This line is wrongly given to Bdelycleon in some editions. Bergler corrected the arrangement of speakers. Cf. v. 714, where Philocleon has the sword now asked for. And the καὶ ξίφος γέ μοι δότε, 'Ay, and give me a sword,' plainly shews that it is the beginning of another person's speech. Philocleon will, in tragic fashion, like Ajax, fall on his sword, if defeated.

524 τὸ δεῖνα.] Cf. *Lys.* 921, καίτοι τὸ δεῖνα ψιὰ θός ἐστ' ἐξοιστέα, 926, καίτοι τὸ δεῖνα προσκεφάλαιον οὐκ ἔχεις. Also *Pac.* 268, τὸ δεῖνα γὰρ ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος. From all these passages it is plain that τὸ δεῖνα is used when a speaker, suddenly recollecting something that hinders or affects the matter in hand, cannot at once in his hurry find words for it, but explains his meaning in the following clause. Thus in the *Lysistrata* we might render it: 'And yet there's what's-its-name still wanted—a mat, I mean, must be brought,' and so too in the other passage. In the *Peace* it is: 'You don't bring the pestle? No, for what's-its-name prevented—I mean, the Athenians' pestle is dead.' And so here, 'And what if what's-its-name were to happen—

if, I mean, you were not to abide by the arbitration.' This explanation appears better than that of L. and S., who take τὸ δεῖνα to be a vocative of address to the person; an explanation which seems not applicable satisfactorily to any of the Aristophanic passages, and impossible in some. *Lys.* 1168 may be added, and will be found to be like those above quoted.

525 ἄκρατον μισθόν.] Cf. *Eq.* 85, ἀκρατον οἶνον ἀγαθοῦ δαίμονος. The dicast's mind thinks of 'wage' rather than 'wine.' I have not hesitated with Meineke to accept ἀκρατον for ἀκράτον, due to Richter. The confusion of ν and ς is frequent in MSS. The converse change from πεντώβολον to πεττώβολον is to be accepted in *Eq.* 798. Cf. also *Pac.* 254.

526 νῦν δὴ, κ.τ.λ.] To νν. 526—545 correspond metrically νν. 631—647; but some words have been lost near the end of the antistrophe.

528 φανήσῃ.] This is to be taken with μὴ κατὰ τ. ν. τ. λέγειν. Bdelycleon interrupts to ask for his desk (κίστην), that he may take notes: he then says to the chorus, with reference apparently to their words 'that you may appear' 'But what sort of a man will you appear, if

ΒΑΕΛΤΚΛΕΩΝ

ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα.
ἀτὰρ φανεί ποῖός τις ὦν, ἣν ταῦτα παρακελεύη; 530

ΧΟΡΟΣ

μὴ κατὰ τὸν νεανίαν
τοῦνδ' ἐλέγειν. ὄρας γὰρ ὡς
σοὶ μέγας ἐστὶν ἄγων
καὶ περὶ τῶν ἀπάντων,
εἴπερ, ὃ μὴ γένοιθ', οὐ-
τός σ' ἐθέλει κρατῆσαι. 535

ΒΑΕΛΤΚΛΕΩΝ

καὶ μὴν ὅς' ἂν λέξη γ' ἀπλῶς μνημόσυνα γράνφομαι γῶ.

ΦΙΛΟΚΛΕΩΝ

τί γὰρ φάθ' ὑμεῖς, ἣν ὁδὸν με τῷ λόγῳ κρατήσῃ;

ΧΟΡΟΣ

οὐκέτι πρεσβυτῶν ὄχλος 540
χρήσιμος ἔστ' οὐδ' ἀκαρῇ
σκωπτόμενοι δ' ἂν παισὶν ἐν
ταῖσιν ὁδοῖς ὑπάσαις

you urge him on in this way?' meaning probably that the chorus, as well as their champion, will cut a very different figure after the contest from what they expect. Then the chorus, ignoring his interruption, go on with their directions to Philocleon.

532 λέγειν.] Meineke adopts Hirschig's λέγων. ὅπως φανῇσει λέγων, 'that you may appear speaking, be proved to speak,' is perhaps a little better than φ. λέγειν, 'you may appear to speak:' but the construction with infinitive seems admissible, and has all the MS. authority.

533, 4 ἀγών...περὶ τῶν ἀπάντων.] A kind of phrase frequent in exhortations, e.g. Thuc. vii. 61, ὃ μὲν ἀγὼν ὃ μέλλων ἔσται περὶ τε σωτηρίας καὶ πατρίδος ἐκάστοις.

535 ὃ μὴ γένοιθ'.] This refers only to κρατῆσαι, not to the whole phrase, ἐθέλει κρατῆσαι.

537 ὅς' ἂν λέξη γ' ἀπλῶς.] 'Of every word he says.'

541 ἀκαρῇ.] Cf. *Av.* 1649, τῶν γὰρ πατρῶν οὐδ' ἀκαρῇ μέτεστί σοι. The word is used of time in *Nub.* 496. The singular is found in *Plut.* 244, ἐν ἀκαρεῖ χρόνῳ (or χρόνου). And below, at v. 701, ἀκαρὲς is read by many editors, as countenanced by Suidas.

542—5. The very gamins in the street will mock at us. Street boys seem to have been an institution in all lands. Cf. Horace's 'vellunt tibi barbam lascivi pueri.' Meineke's text has been adopted: for Dindorf's is as far from the MSS. by omission as is Meineke's by the conjectural insertion of παῖσιν.

θαλλοφόροι καλὸς μὲθ', ἀν-
τωμοσιῶν κελύφη.

545

ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσῃν
τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλῶτταν βασάνιζε.

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν εὐθύς γ' ἀπὸ βαλβιδων περὶ τῆς ἀρχῆς ἀποδείξω
τῆς ἡμετέρας ὡς οὐδεμιᾶς ἦττων ἐστὶν βασιλείας.

τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ δικα-
στοῦ,

550

ἢ τρυφερώτερον, ἢ δεινότερον ζῶον, καὶ ταῦτα γέροντος;
ὄν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι δρυφάκτοις
ἄνδρες μεγάλοι καὶ τετραπῆχαι· κάπειτ' εὐθύς προσιόντι
ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν, τῶν δημοσιῶν κεκλοφυῖαν

544 θαλλοφόροι.] Old men were employed to carry branches of olive at the Panathenaic procession, as being useless for any other service. Schol.

545 ἀντωμοσιῶν κελύφη.] For ἀντ. cf. *Dielt. Antiq.* p. 55. κελύφη, 'mere husks, empty shells;' their kernel, force, and virtue being now gone.

547 βασάνιζε.] 'Test your full powers of tongue;' i.e. do all you know in the way of speech.

548—649. Philocleon describes how he is courted and flattered by the powerful, that they may ensure acquittal when brought before him as a dicast: how he receives all kinds of presents and indulgences; how he and his fellows do what they will, and give account to none: how he is quite worshipped and petted at his own home, and is a very Zeus to the multitude. When he has ended this speech, during which Bdelycleon takes a few notes, and throws in a few remarks, the Chorus, and Philocleon himself, think that the day is won.

548 βαλβιδων.] A favourite metaphor. Cf. *Eg.* 1159, ἀφες ἀπὸ βαλβιδων ἐμέ γε καὶ τουτοῖσι: also *Λυσ.* 1000, ἀπὸ μῖδς ὑσπλαγίδος.

551 τρυφερώτερον.] 'Better found in all luxuries, means of gratifying appetite, &c.' The Scholiast's τρυφῆς δέουμενον is a curious mistake. The word is illustrated in detail in vv. 607—619.

δεινότερον.] 'More feared.' Cf. vv. 622—630. The more frequent sense perhaps of δεινός in Attic Greek, when used of persons, is 'clever, cunning;' but the context is decisive for the other meaning here. δεινός is first 'fearful,' then by easy transition 'wonderful;' then, of persons, such fear or wonder at them is grounded on their possession of great powers, especially knowledge or cunning.

κ. τ. γέροντος.] 'Even though he be old,' and the old (as the Scholiast notes) are generally incapable of pleasure, and weak.

553. τετραπῆχαι.] Used by way of praise in *Ran.* 1014, γενναίους καὶ τετραπῆχαι: here rather of great hulking fellows, who have to cringe to the (probably) insignificant-looking little judge. In Theocr. *Id.* xv. 17, ἀνὴρ τρισκαίδεκάπῆχαις is contemptuous. Persius' 'Fulsenius ingens' (*Sat.* v. 190) is of this six-foot type.

554 τὴν χεῖρ' ἀπαλὴν.] Meineke

ἰκετεύουσιν θ' ὑποκύπτοντες, τὴν φωνὴν οἰκτροχοοῦντες· 555
οἰκτεῖρον μ', ὦ πάτερ, αἰτοῦμαί σ', εἰ καὶ τὸς πάποθ' ὑφείλου
ἀρχὴν ἄρξας ἢ π' ἐστρατιάς τοῖς ξυσσίτοις ἀγοράζων
ὅς ἐμ' οὐδ' ἂν ζῶντ' ἦδειν, εἰ μὴ διὰ τὴν προτέραν ἀπόφυξιν.

ΒΔΕΑΤΚΛΕΩΝ

τοῦτ' ἐπεὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόν μοι.

ΦΙΛΟΚΛΕΩΝ

εἰτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὀργὴν ἀπομορχθεὶς, 560
ἐνδὸν τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα,
ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυξιν.
φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θώπευμ' ἐνταῦθα δι-
καστῇ;

οἱ μὲν γ' ἀποκλάνονται πενίαν αὐτῶν καὶ προστιθέασιν
κακὰ πρὸς τοῖς οὖσιν, ἕως ἀνιῶν ἂν ἰσώσῃ τοῖσιν ἐμοῖσιν

doubtingly proposes *τις* for *τὴν*. But surely ἀπαλὴν is an indirect predicate: 'he puts his hand in mine (so as to be) soft,' or 'he puts his hand in mine softly.' For the sense, it is much the same as if the adverb had been used. The transition from plural to singular need cause no difficulty: cf. vv. 564, 565, and *Pac.* 639, ἔσειον... τοὺς παχεῖς, αἰτίας ἀν προστιθέντες ὡς φρονοῖ τὰ Βρασιδίου. To illustrate the general sense of this passage, Bergler quotes from Xen. *de Rep. Ath.* 1. 18, νῦν δ' ἡράγκαται τὸν δῆμον κολακεύειν τῶν Ἀθηναίων εἰς ἕκαστος τῶν συμμάχων... καὶ ἀντιβολῆσαι ἀναγκάζεται ἐν τοῖς δικαστηρίοις καὶ εἰσόντος τοῦ ἱλαμμένον εἰς τὴν χειρὸς. διὰ τοῦτο οἱ οὐκ ἀντιμαχοὶ δοῦλοι τοῦ δήμου τῶν Ἀθηναίων καθιστᾶσι μᾶλλον.

557 στρατιάς.] For thefts on service cf. above, v. 354: also vv. 236—8. But here is rather meant a fraudulent embezzlement of money entrusted to the soldier to purchase provisions for the mess; as ὑφείλου and ἀγοράζων prove: the ὑπό denoting a quietness and secrecy in the transaction.

558 ἦδειν.] For the form cf.

Nub. 380, ἐλελήθειν.

560 εἰσελθὼν κ.τ.λ.] 'Then, having gone into court and taken my seat as dicast, after these entreaties, &c.' The ἀντιβολαί came before the going into court. For εἰσελθὼν compare εἰσόντος in the passage of Xenophon quoted above. ἀπομορχθεὶς.] No other metaphorical use of this word is given. ἀποβαλὼν Schol. but it seems to mean 'having had my anger smoothed away,' having been stroked, patted, &c. into lenity.

562. The defendants will say anything and everything to gain acquittal.

565 ἕως ἀνιῶν.] Dindorf supplies ἀνιῶν from MS. V, in which the syllable *ων* is written. But the *ι* is long in ἀνιῶν in *Eq.* 349, which makes for Meineke's view, who (with Hermann) writes ἀνιῶν: 'till, ascending in the scale of miseries, (= making his woes ever greater and greater) he makes his equal to mine.' In illustration of this, in connection with προστιθέασιν in v. 564, may be quoted from *Thuc.* III. 45, ἐπεὶ διεληλύθασι γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι προστιθέντες,

οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι γέλοιοι· 566
οἱ δὲ σκώπτουσ', ἔν' ἐγὼ γελάσω καὶ τὸν θυμὸν κατὰ-
θωμαι.

κἂν μὴ τοῖτοῖς ἀναπειθόμεσθα, τὰ παιδάρι' εὐθὺς ἀνέλκει,
τὰς θηλείας καὶ τοὺς νιεῖς, τῆς χειρὸς, ἐγὼ δ' ἀκροῶμαι·
τὰ δὲ συγκύψανθ' ἅμ βληχᾶται· κἄπειθ' ὁ πατὴρ ὑπὲρ
αὐτῶν 570

ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολύσαι·
εἰ μὲν χαίρεις ἀρνὸς φωνῇ, παιδὶς φωνῇ ἐλεήσας·
εἰ δ' αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με πιθέσθαι.
χῆμεις αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὴν κόλλοπ' ἀνείμεν.
ἀρ' οὐ μεγάλη τοῦτ' ἐστ' ἀρχὴ καὶ τοῦ πλούτου καταχρήνη;

εἴπωσ ἦσαν ἀδικοῦντο ὑπὸ τῶν κακούργων. καὶ εἰκὸς τὸ πᾶσι τῶν μεγίστων ἀδικημάτων μαλακώτερας εἶσθαι αὐτάς, παραβαινομένων δὲ τῷ χρόνῳ ἐς τὸν θάνατον αἱ πολλαὶ ἀνήκουσι, 'Men have gone through the whole list of punishments, ever adding punishment to punishment (=with continual increase in severity) if by any means they might less suffer from evil-doers. And punishments enacted in old time were milder, naturally enough, even for heinous offences, but, as these in time were defied by transgressors, the more part have now reached the severity of death.' The use of προστιθέναι is similar, also ἀνήκουσι may be compared with ἀνίων here.

566 Αἰσώπου.] A tragic actor of the name is meant, says the Scholiast; and this would make the Αἰσώπου τι γέλοιοι more distinct from the 'fables' just mentioned. Yet Αἰσωπικὸν γέλοιοι is supposed to refer to a different Aesop, namely the writer of fables, in v. 1259: whence it does not seem certain that the fable-writer is not meant here as well. The μῦθοι first mentioned might be longer and more elaborate apoloques, and so considered distinct from Aesop's short and funny fables about birds, beasts, &c.

570 ἅμ βληχᾶται.] Dindorf says: 'formam monosyllabam restitui, annotatam ab Hesychio.' συγκύπτοντα βληχᾶται Porson. Richter reads συγκύψανθ' from MSS. R and V: and the aorist participle is quite as good as the present, if not better: cf. Herod. III. 42, συγκύψαντες ποιεῖσαι.

κἄπειθ' ὁ πατὴρ κ.τ.λ.] Cf. Demosth. c. Mid. 574, where Midias is said to intend thus to excite commiseration.

574 κόλλοπ' ἀνείμεν.] Cf. v. 337, ὕψισθε τοῦ τόνου. The κόλλοπες are the small pegs of the lyre to which the strings are fastened, and by turning which they can be tightened. Schol. This passage rather supports the interpretation of v. 337 as a metaphor from a stringed instrument.

575 πλούτου καταχρήνη.] Cf. Eccl. 631, καταχρήνη τῶν σεμνοτέρων ἔσται πολλή. It seems to strike Bdelycleon as a curious phrase, for he at once jots it down. ἐγχανεῖν is a common word for 'to mock at, have the laugh against,' but the noun καταχρήνη, as thus used, hardly finds a literal English equivalent. 'Am I not herein a mighty king, and cannot I snap my fingers at your wealthy men?' is the sense.

ΒΑΕΛΤΚΛΕΩΝ

δεύτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου κατα-
χίνην 576
καὶ τὰγαθὰ μοι μέμνησ' ἄχεις φάσκων τῆς Ἑλλάδος ἄρχειν.

ΦΙΛΟΚΛΕΩΝ

παιδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστί θεᾶσθαι.
κᾶν Οἶαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν ἂν ἡμῖν
ἐκ τῆς Νιόβης εἴπῃ ῥῆσιν τὴν καλλίστην ἀπολέξας. 580
κᾶν αὐλητὴς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπὶ χεῖρα
ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἡῶλησ' ἀπιοῦσιν.
κᾶν ἀποθνήσκων ὁ πατὴρ τῷ δῶ καταλείπων παῖδ' ἐπὶ-
κληρον,
κλάειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ

579 Οἶαγρος.] A tragic actor; whether of Aeschylus or Sophocles is doubtful, and matters little. Aeschylus and Sophocles wrote each a play called *Niobe*: that of Aeschylus is mentioned in *Ran.* 912.

580 ῥῆσιν.] Cf. *Nub.* 1371, *Εὐ-πεπίδου ῥῆσιν τιν'.* The dicasts get something out of both actor and flautist, before giving them a verdict.

582 φορβειᾷ.] The object of the mouth-piece was, according to the Scholiast, *ὅπως ἂν σύμμετρον τὸ πνεῦμα πεμπόμενον ἡδεῖαν τὴν φωνὴν τοῦ αὐλητοῦ ποιήσῃ*, to make the stream of breath through the instrument regular and even, and so sweeten the tone. *φορβειᾷς ἄτερ* came to be a proverb for 'without regulation or control.' Hence Cicero to Atticus (*Epist.* II. 16) says of Pompey, 'Cnaeus quidem noster jam plane quid cogitet nescio; φασὶ γὰρ οὐ μικροῖσιν αὐλίσκουσι ἔτι, ἀλλ' ἄγλαις φύσαισι φορβειᾷς ἄτερ:' quoting what we know to be a fragment of Sophocles. A crow is ridiculously introduced in *The Birds* (v. 861) with such a mouthpiece on.

ἔξοδον ἡῶλησ' ἀπιοῦσιν.] 'Plays us out of court.' But the playing

out was perhaps to be with the concluding piece of music from some well-known play: the end of a tragedy being called *ἔξοδος*.

583—6. If a father die, leaving one daughter sole heiress, and have betrothed her already, we set the will aside, and take upon ourselves to give away the bride to our favourite.

583 ἐπὶ κληρον.] The later name, according to the Scholiast, was *μνοκληρονόμος*: and it is curious that *ἐπὶ κληρος* should in Attic Greek have come to be so specially used of a daughter inheriting, and that too an *only* daughter and child. Such an heiress was also called *πατροῦχος πάρθενος* (Herod. vi. 57), and it was a matter to settle by law, who, as next of kin, should have her to wife, if her father had not, before his death, betrothed her.

584 κλάειν...τὴν κεφαλὴν.] The construction is curious. In *Plut.* 612, *σὲ δ' ἔαν κλάειν μακρὰ τὴν κεφαλὴν*, the second accusative *τὴν κ.* appears to be in apposition to *σέ*: 'and to let you—your head (= your person, yourself) go weep.' Here the construction probably is 'having told the will that its head (=itself)

καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείουσιν ἐπούση, 58
 ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπέισῃ.
 καὶ ταῦτ' ἀνυπεύθυνοι δρῶμεν τῶν δ' ἄλλων οὐδεμί' ἀρχή-

ΒΔΕΛΤΚΛΕΩΝ

τουτὶ γάρ τοι σε μόνον τούτων ὧν εἰρηκας μακαρίζω
 τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων. 58

ΦΙΛΟΚΛΕΩΝ

ἔτι δ' ἡ βουλὴ χῶ δῆμος ὅταν κρῖναι μέγα πρᾶγμ' ἀπορήσῃ
 ἐψήφισται τοὺς ἀδικούντας τοῖσι δικασταῖς παραδοῦναι
 εἴτ' Εὐαθλος χῶ μέγας οὗτος κολακῶνυμος ἀσπιδαποβλήσῃ
 οὐχὶ προδώσειν ἡμᾶς φασίν, περὶ τοῦ πλήθους δὲ μαχεῖσθαι.
 καὶ τῷ δῆμῳ γινώμην οὐδεὶς πάποτ' ἐνίκησεν, ἐὰν μὴ
 εἴπῃ τὰ δικαστήρι' ἀφεῖναι πρῶτιστα μίαν δικάσαντας. 595
 αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ περιτρώγει,

may go weep;' but there may be (as Florens supposes) another meaning implied in κεφαλὴν, 'the head or beginning of the will,' *prima cera et caput testamenti*. The passages quoted by Bergler with κλέων μακρά do not help us in explaining the construction of κεφαλὴν either in the *Plutus* or here. The explanation of one Scholiast on the *Plutus*, that τύπτουσιν is understood, is not satisfactory.

585 καὶ τῇ κόγχῃ.] Supply εἰπόντες κλέων. They used to put shells over the seals for greater security. Schol.

πάνυ σεμνῶς.] 'Most pretentiously,' with a great fuss, and show of care.

587 καὶ ταῦτ'...ἀρχή.] And we do all this with no account to render afterwards: which is more than any other magistrate can do, since he has to submit to the εὐθύνη on going out of office.

588 σε μόνον.] Reiske, Porson, Dindorf, Meineke, read it thus. σεμνὸν vulg., σεμνὸν MS. Rav. σεμνῶν might do, 'Why on this point of your grand privileges I do con-

gratulate you.' τουτὶ refers to τὸ ἀνυπεύθυνους δρᾶν.

590. Philocleon goes on with his tale, regardless of his son's remark; shewing how the most important public matters are referred to the dicasts, and how the demagogues all court them.

592 Εὐαθλος.] Cf. *Ach.* 210, and the note there. The comic writers, Plato and Cratinus, both mention him. Schol.

κολακῶνυμος.] For Cleonymus cf. *Nub.* 353, and above, vv. 20—23. His name is slightly changed so as to include the word (κόλαξ) that best describes his nature.

593 οὐχὶ προδώσειν.] Cf. below, v. 666. In *Eg.* 1048 Cleon represents himself by a lion, δις περὶ τοῦ δήμου πολλοῖς κῶνῳψι μαχεῖται.

595 ἀφεῖναι κ.τ.λ.] Cf. *Eg.* 50, ὦ Δῆμε, λούσαι πρῶτον ἐκδικάσας μίαν.

596 κεκραξιδάμας.] Cf. *Eg.* 137, κεκράκτῃς. His voice is often remarked on as loud: cf. above, v. 36. Α φωνὴ μαρά (*Eg.* 218) was one of the requisites for a demagogue.

ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μυίας ἀπαμύνει.
σὺ δὲ τὸν πατέρ' οὐδ' ὅτιοιεν τούτων τὸν σαυτοῦ πῶποτ'
ἔδρασας.

ἀλλὰ Θέωρος, καίτοιυστὶν ἀνὴρ Εὐφημίου οὐδὲν ἐλάττων,
τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν περικωνεῖ.
σκέψαι δ' ἀπὸ τῶν ἀγαθῶν οἷων ἀποκλείεις καὶ κατερύκεις,
ἦν δουλείαν οὔσαν ἔφασκες χυπηρεσίαν ἀποδείξειν.

ΒΑΕΛΤΚΛΕΩΝ

ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτὲ κἀναφανήσῃ
πρωκτὸς λουτροῦ περυγνόμενος τῆς ἀρχῆς τῆς περισέμενου.

ΦΙΛΟΚΛΕΩΝ

ὃ δέ γ' ἥδιστον τούτων ἐστὶν πάντων, οὐ γὰρ 'πιλελή-
σμεν,
605
ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, κἄτ' εἰσήκονθ' ἅμα πάντες
ἀσπάζονται δια τὰργύριον, καὶ πρῶτα μὲν ἡ θυγάτηρ με

597 τὰς μυίας ἀπαμύνει.] As is said in *Eq.* 59, *δειπνούντος ἐστὼς ἀποσοβέ τοὺς ῥήτορας*. Homer (*Il.* δ. 136) has a curious simile about Athene keeping off the arrow from Menelaus: *ἡ δὲ τόσον μὲν ἔργεν ἀπὸ χροδὸς ὡς δτε μήτηρ παιδὸς ἐέργει μύϊαν*, δθ' ἡδέι λέγεται ὕμνῳ.

599 Εὐφημίου.] Euphemius and Theorus were evidently of the same stamp. Of the former we know nothing; the latter is frequently ridiculed.

600 περικωνεῖ.] κυρίως τὸ πρισῶσαι τὰ κεράμια. Schol.

601 χυπηρεσίαν.] καὶ ὑπηρεσίαν MS. Rav., which Bentley and Meineke also read. Dindorf rather approves it, but notes that the Ravenna MS. has καὶ οὐδὲν for κοῦδὲν in v. 741, and other similar readings, 'crasi non raro neglecta.' It is difficult to lay down any invariable rule how such sequences or blendings of vowel-sounds were written. Possibly the Greeks themselves had no fixed rule. They were pronounced so as to satisfy the requirements of metre, &c., and the audience

would be in no doubt about them, while the language was living and in its prime: the method of writing them was for later grammarians to settle and reduce to uniformity.

603, 4. Bdelycleon thinks that his father will turn out but a sorry figure, for all his grand 'empire,' as he calls it: a sow will return to her wallowing in the mire.

606 ὅταν οἴκαδ' ἴω.] All the conjunctives depend on *δταν*: so either the sentence is not strictly regular, having no apodosis to δ δέ γ' ἥδιστόν ἐστιν; or the apodosis must be at once supplied before οὐ γὰρ 'πιλελήσμεν': 'what is most sweet (is that) which I had well-nigh forgot; viz. when I go home, &c.' But there is most probably an anacoluthon: the sentence was first meant to run thus: δ δέ γ' ἥδιστόν ἐστιν, ὅταν οἴκαδ' ἴω, πάντες ἀσπάζονται: then the verbs were put in the subordinate clause introduced by *δταν*, and, owing to the length of this clause, the regular apodosis required by strictness of grammar was forgotten.

ἀπονίζῃ καὶ τὸ πόδ' ἀλείφῃ καὶ προσκύνῃσασα φιλήσῃ,
καὶ παππίζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον ἐκκαλαμῶται,
καὶ τὸ γύναιόν μ' ὑποθωπεύσαν φυστὴν μάζαν προσε-
νέγκῃ,

610

κῆπείτα καθεζομένη παρ' ἐμοὶ προσαναγκάζῃ, φάγε τουτί,
ἔντραγε τουτί· τούτοισιν ἐγὼ γάννυμαι, κοῦ μή με δέσῃ
ἐς σέ βλέψαι καὶ τὸν ταμίαν, ὅπότε ἄριστον παραθήσει
καταρασάμενος καὶ τονθορύσας. ἀλλ' ἦν μή μοι ταχὺ μάξῃ...
τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν
καὶν οἶνόν μοι μὴ ἔγχῃς σὺ πιεῖν, τὸν ὄνον τόνδ' ἐσκεκό-
μισμαι

616

οἶνον μεστὸν, κατ' ἐγχείομαι κλίνας· οὗτος δὲ κεχηγνῶς
βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στρατίον κατέπαρδεν.
ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω
καὶ τῆς τοῦ Διὸς οὐδὲν ἐλάττω,
ὅστις ἀκοίω ταυθ' ἥπερ ὁ Ζεὺς;
ἦν γοῦν ἡμεῖς θορυβήσωμεν,

620

609 ἐκκαλαμῶται.] Cf. v. 381.
610 φυστὴν.] ἐξ ἀλφίτων καὶ
οἶνου. Schol.

612—14. He does not depend for
his supplies on his son or the stew-
ard who will grumble all the while.

612 κοῦ μή.] Vulg. καὶ μή; which
is hardly defensible, 'and let me
not need to look, &c.' Elmsley
proposed *καὶ μή με δέσῃ*. The cor-
rection κοῦ is Hermann's, approved
by Meineke and Richter.

614 ἀλλ' ἦν μή μοι.] This is Mei-
neke's reading, adopted by Holden.
It is best understood as an aposio-
pesis, 'and if he do not—woe be to
him.' Or, as Hirschig punctuates,
we may make *τάδε κέκτημαι*, κ.τ.λ.
the apodosis to *ἦν μή*. Meineke re-
jects the four lines 615—618. The
vulg. *ἀλλὰ μὴ*, 'lest he may soon
have to knead me another,' is not
satisfactory.

615 πρόβλημα...ἀλεωρήν.] Ho-
meric: cf. Hom. *Il.* μ. 57, *θῆλων*
ἀνδρῶν ἀλεωρήν.

616 ὄνον.] There is probably a

play on the similarity of sound in
οἶνος and *ὄνος*; and on the double
sense of *ὄνος*. The vessel may have
been so named from having two
long ears; being a sort of 'diota.'

617 κεχηγνῶς.] 'Wide-mouthed,'
applicable both to the wine-vessel,
and to the animal, when braying
out his contempt.

618 βρωμησάμενος.] Of the ves-
sel this might refer to the noise of
the wine as it was poured in; as
Bergler suggests. The general sense
of the passage is that Philocleon
gets his wine-vessel, fills it for him-
self, and with his *ὄνος* laughs to
scorn his son's *δίνος*.

στράτιον.] τὸ εἰς πολλοὺς δέηκον.
Schol. *πολεμικὸν ἢ φοβερόν*. Hesych.
The shout of Ares in Homer (*Il.* ε.
859), ὁ δ' ἐβραχε χάλκεος ἄρης
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκά-
χιλοι ἀνέρες ἐν πολέμῳ, was decided-
ly *στράτιον*.

620—25. A dicast is as sovereign
as Zeus: the thunders of the court
are spoken of, and feared.

πᾶς τίς φησιν τῶν παριόντων,
οἶον βροντᾶ τὸ δικαστήριον,
ὦ Ζεῦ βασιλεῦ.
κὰν ἀστράψω, ποππύζουσιν,
κάγκεχόδαςιν μ' οἱ πλούτουντες
καὶ πάνυ σεμνοί.
καὶ σὺ δέδοικάς με μάλιστ' αὐτός·
νῆ τὴν Δήμητρα, δέδοικας. ἐγὼ δ'
ἀπολοίμην, εἰ σὲ δέδοικα.

625

630

ΧΟΡΟΣ

οὐπώποθ' οὕτω καθαρῶς
οὐδενὸς ἠκούσαμεν οὐ-
δὲ ξυνετῶς λέγοντος.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἐρήμας ᾤεθ' οὗτος ῥαδίως τρυγήσειν·
καλῶς γὰρ ᾔδειν ὡς ἐγὼ ταύτην κράτιστός εἰμι.

635

ΧΟΡΟΣ

ὥς δ' ἐπὶ πάντ' ἐπῆλθε κού-
δέν τι παρηλθεν, ὥστ' ἔγωγ'
ἠὑξανόμην ἀκούων,

626 ποππύζουσιν.] This sound is here meant by way of charm against evil: cf. Plin. *Hist. Nat.* XXVIII. 5, fulgetras poppysmate adorare consensus gentium est. There are various other uses of the word, which is evidently onomatopoeitic.

629 νῆ τ. Δ.] The old man probably repeats his assertion thus strongly, not only to impress it on his son (who perhaps makes some gesture of dissent), but to convince and assure himself.

631 καθαρῶς.] 'Clearly;' the adverb is to be taken with λέγοντος.

634 οὐκ, ἀλλ'.] The proverbial phrase ἐρήμας (ἀμπέλους) τρυγήσειν is again used in *Ecc.* 885. It is from those who guard vines carelessly, according to the Scholiast: and a somewhat similar proverb seems γλυκεῖ' ὁπώρα φύλακος ἐκλε-

λοιπότος. For the watching of vines, see a pleasing picture in Theocritus (*Id.* I. 45—51) of a boy set to watch the ripe grapes, from whom a fox successfully manages τρυγᾶν ἐρήμας. But to the dicast ἐρημος would also suggest δίκη, 'a case undefended'; where judgment goes by default. The whole sense of the speech is 'No (you never did hear any speak better), yet this man thought to win an easy victory, (absurd!) for he knew forensic argument to be my strong point.' Or the ellipse before γὰρ may be rendered by 'why, he knew, &c.'

636—641. In these lines Meineke's readings square better with the corresponding verses 531—536 and are about as near to MSS.

638 ἠὑξανόμην.] 'Felt myself bigger.' Cf. Plat. *Menex.* 23ε, ὥστ'

κὰν μακάρων δικάζειν
αὐτὸς ἔδοξα νήσοις,
ἡδόμενος λέγοντι.

640

ΦΙΛΟΚΛΕΩΝ

ὥς οὗτος ἤδη σκορδινᾷται κάστιν οὐκ ἐν αὐτοῦ.
ἦ μὴν ἐγὼ σε τήμερον σκύτη βλέπειν ποιήσω.

ΧΟΡΟΣ

δεῖ δέ σε παντοίας πλέκειν
εἰς ἀπόφυξιν παλάμας.
τὴν γὰρ ἐμὴν ὀργὴν πεπᾶ-
ναι χαλεπὸν . . .

645

μὴ πρὸς ἐμοῦ λέγοντι.

πρὸς ταῦτα μύλην ἀγαθὴν ὦρα ζητεῖν σοι καὶ νεόκοπτον,
ἦν μὴ τι λέγῃς, ἥτις δυνατὴ τὸν ἐμὸν θυμὸν κατερεῖξαι.

ΒΛΕΑΤΚΛΕΩΝ

χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ τρυ-
γυδοῖς,

650

ἰάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.

ἀτὰρ, ὦ πάτερ ἡμέτερε Κρονίδη

ἐγὼ γε γενναῖως διατθεμαι... ἡγοῦμε-
νοι ἐν τῷ παραχρῆμα μείζων καὶ καλ-
λίων γεγονέναι, ... τέως δὲ οἶμαι μόνον
οὐκ ἐν μακάρων νήσοις οἰκεῖν.

639 δικάζειν.] They cannot
imagine, even in the isles of the
blessed, life without lawsuits.

642 σκορδινᾷται.] Yawning or
gaping is a token of weariness in
Ach. 39. Here the dicast takes it
to mean confusion and loss of pre-
sence of mind. The Scholiast ex-
plains it as ὁ ποιῶν ἐξ ὕπνου ἀνι-
στάμενος καὶ μετὰ χάσματος τὰ μέλη
ἐκτείνοντες.

643 σκύτη βλέπειν.] A proverb,
used also in Eupolis, according
to the Scholiast: εἰρηται δὲ ἐπὶ τῶν
ὑπομιαστικῶς διακειμένων πρὸς τὰ
μειλωτα κακὰ. If so, it is not quite
analogous to βλέπειν νάνυ and the
like: for it then ought to mean 'to

look as if going to whip,' rather than
'to be whipt.'

647 χαλεπὸν.] Some syllables
have been lost here: the amount
will differ, as we take Dindorf's text
or Meineke's.

649 κατερεῖξαι.] Cf. *Ran.* 505,
κατερικτῶν χύτρας ἔττους δὲ ἡ τρεῖς.

650—724. Bdelycleon in reply
gives some account of the state re-
venues; shews how large a part of
these is absorbed by self-interested
demagogues, while the people get
but little, and follow blindly and
slavishly these leaders.

651 ἐντετοκυῖαν.] ἐγγενηθεῖσαν.
Schol.

652 πάτερ.] Cf. *Hom. Od.* a.
45, ὦ πάτερ ἡμέτερε Κρονίδη, ὅσπερ
κρείωντων. Philocleon was led to
use the phrase by his father's boast
that he and his fellow dicasts had

ΦΙΛΟΚΛΕΩΝ

παῦσαι καὶ μὴ πατέριζε.
εἰ μὴ γὰρ ὅπως δουλεύω ἔγω, τουτὶ ταχέως με διδάξεις,
οὐκ ἔστιν ἔπως οὐχὶ τεθνήξεις, κὰν χρῇ σπλάγχχνων μ'
ἀπέχεσθαι.

ΒΑΒΛΤΚΛΕΩΝ

ἀκρόασαί νυν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ μέτωπον
καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ' ἀπὸ
χειρὸς, 656
τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσιόντα
κάξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἑκατοστὰς,
πρυτανεία, μέταλλ', ἀγορὰς, λιμένας, μισθοὺς καὶ δημό-
πρατα.

τούτων πλήρωμα τάλαντ' ἐγγὺς διςχίλια γίγνεται ἡμῖν. 660
ἀπὸ τούτων νυν κατάβες μισθὸν τοῖσι δικασταῖς ἐναυτοῦ,
ἕξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν,
γίγνεται ἡμῖν ἑκατὸν δῆπου καὶ πεντήκοντα τάλαντα.

the titles of Zeus: vv. 620—25. The father stops him with 'don't be fathering me,' and brings him to the point.

654 σπλάγχχνων μ' ἀπέχεσθαι.] Cf. *Eq.* 410, ἡ μήποτ' ἀγοραίου Διὸς σπλάγχχνοισι παραγενοίμην. He would be excluded from the sacrifices, if stained with the crime of homicide.

656 λόγισαι φαύλως.] 'Do an easy sum: one that needs no pebbles or counters, but can be done on the fingers, off-hand. This is of course the sense of φαύλως, as indeed the Scholiast and Suidas explain it. Florens not so well explains it 'do the sum badly,' inexactly, 'quia certior computatio per calculos quam digitos.' But the sum is done exactly enough in what follows.

658 τὰ τέλη, κ.τ.λ.] Schömann *de Com. Athen.* p. 286 explains

these items. τέλη are taxes paid by aliens and freedmen, by particular trades, &c.: ἑκατοσταί, harbour dues in the Piræus: ἀγοραί, λιμένες re, present duties paid on exports, imports, and wares sold: μισθοί probably are rents from public lands or houses let out to private individuals: πρυτανεία, court-fees, equivalent nearly to the Roman 'sacramenta': δημόπρατα, confiscated goods, or the money produced by their sale.

660—663. These make up in all 2000 talents. But each dicast is to have 3 obols a day, or half a drachma: therefore 15 drachmae in a month of 30 days, 150 drachmae in a year of ten months. Then 6000 × 150 dr. = 150 × 60 × 100 dr. = 150 talents. As the Scholiast remarks, the judicial year had but 10 months, 2 months being spent in holiday.

ΦΙΛΟΚΛΕΩΝ

οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐγένεθ' ὁ μισθός.

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δι' οὐ μέντοι.

ΦΙΛΟΚΛΕΩΝ

καὶ ποῖ τρέπεται δὴ πείτα τὰ χρήματα τάλλα ; 665

ΒΔΕΛΤΚΛΕΩΝ

ἐς τούτους τοὺς, οὐχὶ προδώσω τὸν Ἀθηναίων κολοσυρτὴν,
ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεί. σὺ γὰρ, ὦ πάτερ,
αὐτοὺς

ἄρχειν αἰρεῖ σαυτοῦ, τοῖσι τοῖς ῥηματίοις περιπεφθείς.
καθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα τάλαντα
ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὴν ἀναφοβοῦντες, 670
δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω.
σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελοφούς περι-
τρώγων.

οἱ δὲ ξύμμαχοι ὡς ἤσθηται τὸν μὲν σύρφακα τὸν ἄλλον

664 δεκάτη.] Being but 150 out of 2000.

665 καὶ ποῖ.] Meineke's and Bothe's arrangement of the speakers seems preferable. Philocleon says, 'Then after all we don't get a tenth of the whole. Bd. No, that you don't. Phi. What then becomes of the rest? Bd. Oh! it goes to those braggart demagogues, who cajole you with such fine promises.' The phrase τοὺς οὐχὶ πρ. κ.τ.λ. is much better as said in scorn by Bdelycleon, than as a serious confession on Philocleon's part.

666 κολοσυρτόν.] Of the lowest rabble: cf. *Plut.* 536. It is a word rather supplied by Bdelycleon to express what the stump-orators virtually meant, than the real word that they would have used, when thus making their showy professions of republicanism.

668 περιπεφθείς.] A peculiar use. In *Plut.* 159, ὀνόματι περιπέττουσι

τὴν μοχθηρίαν, as also in *Plat. Legg.* 886 E, λόγους εἰς τὸ πιθανὸν περιπεπεμμένα, the word is of conduct or theories made plausible and smooth to outward view by specious words; but of its application to a person deceived by such means, this seems to be the only instance. But there is something rather analogous in *Eg.* 215, τὸν δῆμον προσποιῶν ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς: for there the 'sugaring' or 'sweetening' would, strictly, be applied to the viands, but the participle governs the person won over by such skill in cookery.

672 ἀργελοφούς.] τὰ περιττὰ καὶ ἀχρηστά, ἀργελοφοὶ γὰρ τῆς μηλωτῆς οἱ πόδες. Schol. 'refuse, leavings.'

673—77. These rascals get the best of everything: and the allies soon find that out, and court them, but scorn you.

ἐκ κηθαρίου λαγαρίζομενον καὶ τραγαλίζοντα τὸ μηδὲν, 674
 σὲ μὲν ἡγοῦνται Κόννου ψήφον, τοῦτοισι δὲ δωροφοροῦσιν
 ὕρχας, οἶνον, δάπιδας, τυρόν, μέλι, σήσαμα, προσκεφάλαια,
 φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα, πλουθυ-

γίειαν

σοὶ δ' ὦν ἄρχεις, πολλὰ μὲν ἐν γῇ πολλὰ δ' ἐφ' ὕγρᾳ πιτυ-
 λείσας,

οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.

ΦΙΛΟΚΛΕΩΝ

μὰ Δεῖ ἄλλα παρ' Εὐχαρίδου καὶ τὸς τρεῖς γ' ἄγλιθας μετέ-
 πεμψα.

680

ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων ἀποκναίεις.

673 **σύρφακα.**] Bergler quotes from Euphron, *ὅταν μὲν ἔλθῃς εἰς τοιοῦτον συρφετόν, Δρόμωνα καὶ Κέρδωνα καὶ Σωτηρίδην*. It is much the same as *κολοσυρτός*, v. 666.

674 **ἐκ κηθαρίου.**] πλέγμα ἐστὶ καυσκώδες ἐπιτιθέμενον τῇ κληρωτρῷ τῶν ψήφων. Schol. It was also called κήριον; and the κηρός seems to have been a similar vessel. The word here stands for law-business generally.

λαγαρίζομενον. The explanation of this word, from *λαγρός*, seems certainly preferable to that of the Scholiast, *τὰ λάγαρα ἐσθλόντα, ὃ ἐστὶν εὐθρανστα καὶ εὐτελεῖ ὄντα*. The general sense then will be: 'when the allies see that you, as a result of your lawsuits, become thin and starved.'

675 **Κόννου ψήφον.**] That this means 'a mere cipher,' is tolerably certain; but the origin of the phrase is doubtful. A Connas is mentioned in *Eg.* 534, a worn out musician probably. The Connus, or Connas, of this passage may be the same, or he may be some other man of no account. The Scholiast tells us that *Κόννου θρίον* was the proverb; where *θρίον* is by Florens taken to mean 'inanis sonus,' cf. v. 436, *πολλῶν... οἶδα θρίων τὸν ψό-*

φον. And *ψήφος* seems used because a dicast is the subject: but it is uncertain whether K. *ψήφος* is 'the vote given by Connus,' (of no use or validity we may suppose,) or whether it means 'they think that you are but of the account of Connus,' you, as an item in the reckoning, are but of the value of Connus, viz. worth nothing.

676 **ὕρχας.**] *κεράμυνα ἀγγεῖα, ὑποδεκτικὰ ταρίχων, δύο ὡτα ἔχοντα*. Schol. Cf. *Pers. Sat.* III. 76, *Maenaeque quod prima nondum defeceritorca*: where the satirist is speaking of presents given by provincial clients to their legal advocates.

676 **σήσαμα.**] Cakes made of this were favourites at Athens: cf. *Acē.* 1092, *σησαμοῖντες*.

678 **πιτυλεύσας.**] *πίτυλος ἡ καταβολὴ τῆς κόπης*. Schol. *πιτυλεύσας* here belongs properly to *ἐφ' ὕγρᾳ*, some ordinary word = *πυρήσας* being understood with *ἐν γῇ*. A similar zeugma is in *Eg.* 545, *σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυάρει*. References to the Athenians' labours on the sea are frequent, e.g. in *Eg.* 785, *τὴν ἐν Σαλαμῖνι*.

681 **αὐτὴν τ. δ.**] 'You do not exactly make out the slavery (that you spoke of).' Cf. v. 518.

ΒΛΕΑΤΚΛΕΩΝ

οὐ γὰρ μεγάλη δουλεία ἔστιν τούτους μὲν ἅπαντας ἐν ἀρχαῖς αὐτοὺς τ' εἶναι καὶ τοὺς κόλακας τοὺς τούτων μισθοφοροῦντας;

σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβολοὺς, ἀγαπᾷς οἷς αὐτὲς ἐλαύνων

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτίσω, πολλὰ ποιήσας. 685 καὶ πρὸς τούτοις ἐπιταπτόμενος φοιτᾷς, ὃ μάλιστα μ' ἀπώγχει,

ὅταν εἰσελθὼν μεῖράκιόν σοι καταπύγον, Χαιρέου υἱὸς, ὡδὶ διαβάς, διακνηθεὶς τῷ σώματι καὶ τρυφερανθεὶς, ἥκειν εἴπη πρὶν κἂν ὥρα δικάσωνθ', ὡς ὅστις ἂν ὑμῶν ὕστερος ἔλθῃ τοῦ σημείου τὸ τριώβολον οὐ καμμεῖται. 690 αὐτὸς δὲ φέρει τὸ συνηγορικόν, δραχμὴν, κἂν ὕστερος ἔλθῃ καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ' αὐτοῦ, ἦν τίς τι διδῶ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα δὴ ὄντε ἐσπουδάκατον, κἄθ', ὡς πρίων, ὃ μὲν ἔλκει, ὃ δ' ἀντενέδωκε

οὐκ ἀποφ. ἀποκναίει.] The negative belongs only to the participle.

684—5 ἐλαύνων—πεζομαχῶν—πολιορκῶν.] An explanation of v. 678.

686—90. Then too you are at the beck and call of dissolute young striplings. Chaereas was attacked by Eupolis (says the Scholiast) as of foreign extraction.

686 ἀπώγχει.] A favourite Greek metaphor to express what annoys one, what one cannot away with, cannot swallow. Cf. *Ach.* 125, ταῦτα δῆρ' οὐκ ἀγχονή;

688 ὥδῃ.] He imitates the youth's gait.

690 σημείου.] Those who came late were shut out: cf. below, 775, 891. We find in *Thesm.* 277, τὸ τῆς ἐκκλησίας σημεῖον ἐν τῷ Θεσμοφορέῳ φαίνεται: and in Andocides, *De Mysterioris*, p. 6, ἐπειδὴ τὴν βουλὴν εἰς τὸ βουλευτήριον ὁ κήρυξ ἀνέστη ἵεναι καὶ τὸ σημεῖον καθέλῃ. Whence it is rightly inferred by Schömann

(*De Com. Ath.* pp. 149—153), that the 'signal' was something plainly visible, of the nature of a standard, set up to denote when it was time to meet, and taken down when all were assembled, or when enough were assembled; and that after it was taken down no late comers were admitted. It is of the σημεῖον for the βουλὴ that Andocides is speaking, but the signals whether for council or law-courts were probably of the same nature.

691 συνηγορικόν.] 'Counsel's fee': double of the three-obol piece; but not so very large. However, his gains do not end here, for he and some other make more by a bribe from the defendant.

694 ἐσπουδάκατον.] 'Make a job of it,' have settled it all between them κατὰ σπουδὴν. Cf. *Eg.* 1370, κατὰ σπουδᾶς; and note on *Eg.* 926, where this use of σπουδῆ is illustrated from Demosthenes.

πρίων.] i.e. πρίωνε, 'a pair of sawyers.' There is a sort of moc

οὐ δὲ χασκάζεις τὸν κωλαγρέτην· τὸ δὲ πραττόμενον σε
λέληθεν. 695

ΦΙΛΟΚΛΕΩΝ

ταυτὲ με ποιούσ'; οἶμοι, τί λέγεις; ὥς μου τὸν θῖνα τα-
ράττεις,
καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὅ τι χρῆμά
με ποιεῖς.

ΒΑΣΙΛΚΛΕΩΝ

σκέψαι τοίνυν ὥς, ἐξόν σοι πλουτεῖν καὶ τοισιδ' ἅπασιν,
ὑπὸ τῶν αἰὲ δημιζόντων οὐκ οἶδ' ὅπη ἐγκεκύκλησαι·
οὔτις πόλεων ἄρχων πλειστων, ἀπὸ τοῦ Πόντου μέχρι Σαρ-
δοῦς, 700
οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις, ἀκαρῇ. καὶ τοῦτ' ἐρίῳ σοι

contest between the opposite parties, but they are really in collusion, and agree like a pair of sawyers, one yielding as the other pulls, *πρὶον* Hirschig and Mein. *πρῖον*, *πρῖονες*, *πρῖων*, MSS. Dindorf infers the declension *πρῖων*, -ωνος from Photius, who remarks that Cratinus uses the plural *πρῖονες* διὰ τοῦ ο, as if that were not the usual form.

695 κωλαγρέτην.] This officer was, among other things, paymaster to the dicasts. The derivation given by the Scholiast seems probable; though quite unconnected with the duty of the office which is here treated of: ὁ ταμίης τοῦ δικαστικοῦ μισθοῦ καὶ τῶν εἰς θεοὺς ἀναλωμάτων. νόμος δὲ τῶν τὰ ὑπολειπόμενα τοῖς ἱεράς λαμβάνειν ἄεσις οἷον δέρματα καὶ κωλαί.

696 θῖνα ταράττεις.] 'You stir my very depths.' Here *θῖς* is of the *and* at the bottom, compare Virgil's 'nigraeque alte subjectat arenas.'

698 καὶ τοισιδ'.] Meineke first proposed *κάστοισιν*, 'when you and all the citizens might be wealthy;' but afterwards acquiesced in Hermann's καὶ τοισιδ'. Bentley proposed *ἀγαθοῖσιν*; Reiske *ἴσα τοῖσιν ἀπασιν*, 'because the childless are

courted by legacy-hunters.'

699 δημιζόντων.] This word is referred to by Ruhnken on *δημοῦσθαι*, in Timaeus' Platonic Lexicon. The two words may have been of much the same force; but in the passages we have for *δημοῦσθαι* and *δημωμα* (Plat. *Theaet.* 161, and Aristoph. *Pac.* 796) scarcely any notion of *δημος* survives.

ἐγκεκύκλησαι.] 'A re venatoria ducta videtur metaphora.' Conz. And this seems right: 'you are encircled, hemmed in, confined, brought to bay.' The Latin version in Bekker's edition gives 'involutus sis nescio quibus angustiis.' Mitchell translates, 'Into corners you're driving (=driven, *metri gratia*), by the men who are thriving on the love, &c.'

701 ἐρίῳ, κ.τ.λ.] What they do give is dealt out drop by drop, like oil through wool into a man's ear. Bergler compares Dem. *Olynth.* III. p. 37, *ὥς ἂν ὥς, ὡς ἄνδρες* Ἀθηναῖοι, τέλειόν τι καὶ μέγα κτήσαισθε ἀγαθόν, καὶ τῶν τοιούτων λημμάτων ἀπαλλαγείητε, ἃ τοῖς ἀσθενοῦσι παρὰ τῶν ἱατρῶν στίλοις διδομένοις ἔοικε· καὶ γὰρ οὕτε ἰσχυρὸν ἐκείνα ἐντίθησιν, οὕτ' ἀποθνήσκουσιν ἐξ, καὶ ταῦτα ἃ

ἐνστάζουσιν κατὰ μικρὸν αἰεὶ, τοῦ ζῆν ἔνεχ', ὥσπερ ἔλαιον.
 βούλονται γὰρ σε πένητ' εἶναι· καὶ τοῦθ' ὦν οὐνεκ', ἐρῶ σοι,
 ἵνα γιγνώσκῃς τὸν τιθασευτήν· κἀθ' ὅταν οὗτός γ' ἐπισίξῃ,
 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς ἐπιπηδᾷς. 705
 εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον ἦν ἂν.
 εἰσὶν γε πόλεις χίλιαι, αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσιν·
 τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν ἐκάστην,
 δύο μυριάδ' ἂν τῶν δημοτικῶν ἔξω ἐν πᾶσι λαγαίους

νέμεσθε νῦν ὑμεῖς οὐτε τοιαυτὰ ἐστὶν
 ὥστε ὠφέλειαν ἔχειν τινὰ διαρκή, οὐτ'
 ἀπογόνους ἄλλο τι πράττειν ἔα.

703 τοῦθ' ὦν οὐνεκ', ἐρῶ.] 'And
 this they do, I will tell you why,
 'tis that you may.' Meineke, omit-
 ting the comma after οὐνεκα, leaves
 it doubtful whether the sense might
 not be 'and this for a reason which
 I will tell you, viz. that, &c.' ὦν
 οὐνεκ' ἐρῶ being = οὐνεκα τούτων ἃ
 ἐρῶ.

704 τιθασευτήν.] Demosthenes
 says (*Olynth.* III. 37) of certain states-
 men τιθασεύουσι χειροθεῖς αὐτοῖς
 ποιοῦντες. Indeed there is much in
 that speech that illustrates Aristophanes' strictures here.

ἐπισίξῃ.] You are kept quiet like
 a dog till your master urges you on
 at any one. Ruhnken's ingenious
 conjecture in Theocr. *Id.* VI. 29,
 σῖξα δ' ὕλακτειν νῦν καὶ τὰν κύνα
 is referred to by Bruck in illustration
 of this.

705 ἐπιρρύξας.] ἐπιρρύξεν κύνας·
 ἐπαφίεμαι καὶ παρορμᾶν. Hesych.
 ῥύξω is 'to growl, snarl' = Lat. *hirs-
 rire*; cf. 'canina litera,' (Pers. *Sat.*
 I. 109) for the letter R. The hound
 would be set on by a kind of imita-
 tive growl, as well as by a hiss
 (σισμός).

708 προσέταξεν.] Dawes' alter-
 ration προσέταττεν is not necessary.
 With the common text the general
 sense is: 'If the statesmen chose to
 feed the people, it would be easy.
 For if each one of our thousand
 cities had been (some time ago) or-
 dered to feed twenty men, twenty

thousand of our citizens would be
 now living in clover;' and this plan
 our statesmen might now adopt.
 The imperfect προσέταττεν 'were
 each city ordered, &c.' makes the
 passage rather neater; but it is in-
 telligible and correct as it stands.

709 μυριάδ' ἂν.] Dobree's cor-
 rection for μυριάδες. The particle
 ἂν can hardly be dispensed with.
 Richter's passages to countenance
 such omission are not satisfactory.
 Thuc. III. 74, ἡ πόλις ἐκινδύνευσεν
 διαφθαρῆναι, εἰ ἀνεμος ἐπεγένετο, is
 plainly not analogous. It means
 'the city was in danger of being
 destroyed (ay, and had been destroy-
 ed) if a wind had arisen.' Nor
 could ἂν have been used with ἐκιν-
 δύνευσεν without a plain absurdity:
 the risk was actual and real. Near-
 ly the same may be said of Eur.
Hec. 1111, εἰ δὲ μὴ Φρυγῶν πύργους
 πεσόντας ἤσμεν 'Ελλήνων δορί, φόβον
 πάρεσχεν οὐ μέσως δδε κτύπας. The
 noise actually did cause some alarm,
 we may suppose. If any correction
 be needed there, the imperf. παρεί-
 χεν, of the incipient fear so soon to
 be checked, seems to me better than
 παρέσχ' ἂν, δδ' ἂν, the corrections of
 Porson and Elmsley. And it will
 be found that, in all such cases
 where the past indic. without ἂν is
 put, either part of the action had
 taken place (or was taking place),
 while the condition applies to the
 completion and effect of the whole;
 or, by a rhetorical emphasis of ex-
 pression, what might have occurred
 is represented as if it had already

καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυφῶ καὶ πυριάτῃ, 710
 ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι τροπαίου.
 νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν μισθὸν ἔχοντι.

ΦΙΛΟΚΛΕΩΝ

οἱμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς καταχεῖται,
 καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη μαλθακὸς εἰμι;

ΒΑΕΛΤΚΛΕΩΝ

ἄλλ' ὅποταν μὲν δεισῶσ' αὐτοὶ, τὴν Εὐβοίαν διδόασιν 715
 ὑμῖν καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους
 ποριεῖν· ἔδοσαν δ' οὐπώποτέ σοι, πλὴν πρώην πέντε με-
 δίμνους,

occupied. The same condensed and graphic construction is common in Latin; e.g. Pons sublicius iter paene hostibus dedit ni unus vir fuisset, Liv. II. 10, Si per Metellum licitum esset, matres...veniebant, Cic. V. 40, Prope in proelium exarsere, ni Valens imperii admonuisset, Tac. Hist. I. 64. See Madvig, Gr. § 348. But no such explanation suits this passage, which is really a supposed case. The other objection by Dawes, ἔζων ἄν is unsatisfactory, because ἐν is wanted to make the phrase ἐν π. λ. a proper parody on ἐν πᾶσι ἀγαθοῖς.

709 ἐν πᾶσι λαγῶσι.] ἐν πᾶσι ἀγαθοῖς, ἐν τρυφῇ. Schol. A more comical parody is the ἐν πᾶσι βομ-
 τοῖς of Ach. 1026.

710 πυφῶ.] For this cf. Pac. 1150, δὲ καὶ πνὸς τις ἐνδον καὶ λαγῶα ἦν τέτταρα.

πυριάτῃ.] A pudding made from the πνός, they say: and the other name for it, πυριεφθον, as well as the appearance of this word, suggests that it was made by scalding. 'Colostrum' is the Latin term, Mart. XIII. 38, 2.

711 τοῦ Μ. τρ.] Cf. Eg. 1334. Isocrates in his Panegyric oration is fluent on the Athenians' Marathonian glories,

712 ἐλαολόγοι.] These, as the

Scholiast tells us, got small pay: and apparently kept close to the master who was to pay them to see that that same was forthcoming. The dicasts are similarly bound to their paymaster, the κωλαγρέτης mentioned above.

713 τί ποθ' ὥσπερ.] The alterations adopted by many critics in this line are to suit Suidas, who on νάρκη has τί πέπονθα ὥσπερ νάρκη.

715. They make fine promises, which they never perform. For Euboea, cf. Nub. 211-13. Athens was chiefly dependent upon foreign countries for her corn. Hence (as Mitchell remarks) we find her courted by presents of it. And there were rigorous laws to ensure an adequate supply of it, as may be seen from Demosthenes' speeches against Leptines, Phormio, Lacritus, Dionysodorus.

717 ἔδοσαν.] The aorist expresses the completed action, the pres. δι-
 δόσων only the beginning of it, 'they offer.'

πρώην.] This refers to some more recent largess of corn than that sent from Egypt by Psammetichus, twenty-three years before this play. On that occasion some four thousand aliens were found among the fifteen thousand citizens. A strict enquiry into the genuineness of the claim-

καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοῖνικα, κριθῶν.
 ὦν οὔνεκ' ἐγὼ σ' ἀπέκλειον αἰέ,
 βόσκειν ἐθέλων καὶ μὴ τούτους
 ἐγχάσκειν σοι στομφάζοντας.
 καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν
 ὅ τι βούλει σοι,
 πλὴν κωλαγρέτου γάλα πίνειν.

ΧΟΡΟΣ

ἦ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀ-
 κούσης, 725
 οὐκ ἂν δικάσαις. σὺ γὰρ οὖν νῦν μοι νικᾶν πολλῶ δεδό-
 κησαι
 ὥστ' ἤδη τὴν ὀργὴν χαλάσας τοὺς σκιῶνας καταβάλλω.
 ἀλλ' ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα, 726
 πιθοῦ πιθοῦ λόγοισι, μὴδ' ἄφρων γένῃ,
 μὴδ' ἀτεινὴς ἄγαν ἀτεράμων τ' ἀνὴρ.
 εἶθ' ἄφελέν μοι κηδεμῶν ἢ ξυγγενῆς 730
 εἶναι τις ὅστις τοιαῦτ' ἐνουθέτει.
 σοὶ δὲ νῦν τις θεῶν

ants' citizenship was held, in cases of such distribution. Hence ξενίας φεύγων in the next line. Bdelycleon got his corn, but not without some trouble in establishing his true Athenian birth.

721 στομφάζοντας.] Cf. *Nub.* 1367, στόμφακα, κρημνοποιῶν, of Aeschylus.

722 ἀτεχνῶς.] Cf. note on *Ach.* 37.

724 κωλαγρέτου γάλα.] His pay, the three obol piece, is meant: but there is also allusion to ὀρνίθων γάλα, cf. v. 508.

725—729. The Chorus join their persuasion to Bdelycleon's, but the old man cannot bring himself to do without law.

725 ἦ που σοφός.] Cf. Aesch. *Prom. Vinc.* 886, ἦ σοφός, ἦ σοφός, ὅς πρῶτος ἐν γνῶμα τόδ' ἐβάστασε κ.τ.λ. The maxim that follows was from Phocylides: μὴδὲ δικὴν δικάσῃς

πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης. Euripides in *Heracl.* 180, *Androm.* 957 adopts it. It was in the oath of the dicasts, as Bergler shews from Dem. c. *Timocr.* 746, and is urged on our dicast below at v. 919. The Chorus are now converted to Bdelycleon's (and the poet's) view. In the *Clouds* the chorus veer round in a somewhat similar way, and taking the honest side turn against Strepsiades.

729—36. To this correspond vv. 743—49.

730. ἀτεράμων.] ἀτέραμος is the commoner form, e.g. Theocr. *Id.* x. 7, πέτρας ἀπόκομ' ἀτεράμων, of an untiring mower.

731—36. The Chorus wish they had had the advantage of such advice, and counsel Philocleon to take it, as there is evidently some divine inspiration in Bdelycleon's words.

733 σολ.] To Bdelycleon.

παρὼν ἐμφανῆς
 ξυλλαμβάνει τοῦ πράγματος,
 καὶ δῆλός ἐστιν εὖ ποιῶν
 σὺ δὲ παρὼν δέχου.

735

ΒΑΣΙΛΚΛΕΩΝ

καὶ μὴν θρέψω γ' αὐτὸν παρέχων
 ὅσα πρεσβύτη ξύμφορα, χόνδρον
 λείχειν, χλαῖναν μαλακὴν, σισύραν,
 πόρνην, ἥτις τὸ πέος τρίψει
 καὶ τὴν ὀσφύν. *lunus*
 ἀλλ' ὅτι συγὰ κούδεν γρύζει,
 τοῦτ' οὐ δύναται με προσέσθαι.

740

ΧΟΡΟΣ.

νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς
 τότε ἐπεμαίνεται· ἔγνωκε γὰρ ἄρτίως,
 λογιζέται τ' ἐκείνα πάνθ' ἁμαρτίας
 ἃ σοῦ κελεύοντος οὐκ ἐπείθετο.
 νῦν δ' ἴσως τοῖσι σοῖς
 λόγοις πείθεται,
 καὶ σωφρονεῖ μέντοι μεθι-
 σῆς ἐς τὸ λοιπὸν τὸν τρόπον
 πειθόμενός τέ σοι.

745

749

736 σ.] To Philocleon. Burges proposed τὸ δ' εὖ παρὼν δέχου; Seager παρὼν, 'while you may,' which seems worthy of consideration, for σὺ δὲ παρὼν is of doubtful meaning, and comes awkwardly after παρὼν in v. 733.

738 χόνδρον.] Mentioned along with other like things in Ar. Fr. 364, ἀράκου, πυροῖ, πτισάνην, χόνδρον, μαδῆς, ἀφας, σεμίδαλι.

741 προσέσθαι.] Cf. Eg. 359, σὺ προσέσθαι με.

743-6. He is meditating and repeating, say the Chorus.

744 τότε ἐπεμ.] The metre of this line is not satisfactory, to correspond

with v. 730 exactly. But changes to bring the metre into order are not always safe or worth the making.

748 καὶ σ. μέντοι.] 'And indeed he's wise in such change and compliance.' I can see no reason for changing (with Hirschig) to μεθεστὼς τῶν τρίπων, merely because μεθέστηχ' ὧν εἶχε τρίπων occurs in *Plut.* 365. μεθίστησι is used in *Eg.* 398. The correction of πειθόμενος to πειθόμενος, 'metri gratia,' against all MSS. seems unsafe, as the present participle is better for the sense.

ΦΙΛΟΚΛΕΩΝ

ιώ μοί μοι.

ΒΔΕΑΤΚΛΕΩΝ

οὗτος, τί μοι βοᾷς;

ΦΙΛΟΚΛΕΩΝ

μή μοι τούτων μηδέν ὑπισχνοῦ.

7 5

κείνων ἔραμαι, κεῖθι γενοίμαν,

ἵν' ὁ κήρυξ φησὶ, τίς ἀνγήφι-

στος; ἀνιστάσθω.

κάπισταίην ἐπὶ τοῖς κημοῖς

ψηφιζομένων ὁ τελευταῖος.

7 5

σπεῦδ', ὦ ψυχή. ποῦ μοι ψυχή;

πάρες, ὦ σκιερὰ. μὰ τὸν Ἡρακλέα,

μῆ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς

κλέπτοντα Κλέωνα λάβοιμι.

ΒΔΕΑΤΚΛΕΩΝ

ἴθ' ὦ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ.

76<

ΦΙΛΟΚΛΕΩΝ

τί σοι πίθωμαι; λέγ' ὅ τι βοῖλει, πλὴν ἐνός.

ΒΔΕΑΤΚΛΕΩΝ

ποίου; φέρ' ἴδω.

750—59. The old man is in despair, and will have none of his son's gruel, &c., but in tragic pathos sighs for the law-courts.

751 *κείνων ἔραμαι*.] Cf. Eur. *Alcestis*, 866, *κείνων ἔραμαι, κεῖν' ἐπιθυμῶ δώματα ναίειν*.

755 *τελευταῖος*.] Some would find a pleasure in keeping back their votes to the last. Schol.

757 *πάρες, ὦ σκιερὰ*.] Again from Euripides, parodied from the *Bellerophon*; of which the Scholiast gives us the following: *πάρες, ὦ σκιερὰ φυλλὰς, ὑπερβῶ | κρηναῖα νάπη' τὸν ὑπὲρ κεφαλῆς | αἰθέρ' ἰδέσθαι σπεῦδω, τίν' ἔχει | στάδων Εἰνοδία*. What Philocleon addresses by *σκιερὰ* is not very definite, nor meant to be so.

759 *Κλέωνα*.] The dicastic character is attacked as harsh and faithless, since Philocleon keeps no faith even with Cleon, from whom his name is formed. Schol. It may however be added that now Cleon and his tribe have been exposed by Bdelycleon; whose words have had their weight (cf. v. 713), though the old dicast is not quite convinced.

760—834. As the old man cannot entirely give up law, Bdelycleon proposes that he shall hold a court at home, and points out the advantages of this plan. Philocleon consents: due preparations are made; and he takes his seat.

761 *πίθωμαι*.] Conjunctive of deliberation: cf. *Nub.* 87, *τί δὲ πίθωμαι δῆγὰ σοι;*

ΦΙΛΟΚΛΕΩΝ

τοῦ μη δικάζειν. τοῦτο δὲ
 "Αιδης διακρινεῖ πρότερον ἢ ἡγὼ πείσομαι.

ΒΔΕΑΤΚΛΕΩΝ

σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,
 ἐκέϊσε μὲν μηκέτι βάδιζ', ἀλλ' ἐνθάδε
 αὐτοῦ μένων δικάζε τοῖσιν οἰκέταις.

765

ΦΙΛΟΚΛΕΩΝ

περὶ τοῦ; τί ληρεῖς;

ΒΔΕΑΤΚΛΕΩΝ

ταῦθ' ἅπερ ἐκεῖ πράττεται
 ὅτι τὴν θύραν ἀνέφξεν ἡ σηκὶς λάθρα,
 ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην.
 πάντως γε καέκει ταῦτ' ἔδρας ἐκάστοτε.

770

763 "Αιδης διακρινεῖ.] 'Death will part us sooner than I will comply in this.' It seems a mixed construction of, (1) Death only shall part us (myself and the law-courts), and (2) Death shall take me (= I will die) ere I give in to this.' The Scholiast says there is reference to a passage in the *Cressae* of Euripides, where *κρινεῖ ταῦτα* is used. Aristophanes is indeed perpetually taking fragments from Euripides, but there is perhaps nothing in this phrase to necessitate its being a quotation.

764 κεχάρηκας.] His only joy and pleasure had come to be in courts. In *Les Plaideurs* the same plan is adopted: Act II. Sc. 13. 'Hé doucement! Mon père, il faut trouver quelque accommodement. Si pour vous sans juger la vie est un supplice, Si vous êtes pressé de rendre la justice, Il ne faut pas sortir pour cela de chez vous; Exercez le talent et jugez parmi nous.'

767 ταῦθ' ἅπερ.] i. e. ταῦτα δικάζε ἅπερ ἐ. π. Meineke reads *πρᾶτθ' ἅπερ*, perhaps because *ταῦθ' ἅπερ* does not fit in so well with Philocleon's interruption, *περὶ τοῦ; τί*

ληρεῖς; But the change is needless. Nor is it important whether *ταῦθ'* or *ταῦθ'* is read. In *Eq.* 213, *ταῦθ' ἅπερ ποιεῖς ποιεῖ* is a similar phrase, where the sausage-seller is told that the new trade of politics is but a continuation of his old trade of mincing up sausage-meat. Racine continues in imitation of this part. '*Dandin*. Ne raillons point ici de la Magistrature, Vois-tu je ne veux point être juge en peinture. *Léandre*. Vous serez, au contraire un juge sans appel, Et juge du Civil comme du Criminel. Vous pourrez tous les jours tenir deux audiences: Tout vous sera chez vous matière de sentences. Un valet manque-t-il à rendre un verre net; Condamnez-le à l'amende; et s'il le casse, au fouet. *Dandin*. C'est quelque chose; encor passe quand on raisonne. Et mes vacations, qui les payera? personne? *Léandre*. Leurs gages vous tiendront lieu de nantissement. *Dandin*. Il parle, ce me semble, assez pertinemment.'

769 μίαν.] Sc. *δραχμῆν*: that being the unit of Attic money.

770 πάντως γε, κ.τ.λ.] And the

καὶ ταῦτα μὲν νυν εὐλόγως, ἣν ἐξέχη
 εἴλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον
 ἐὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος
 ὕοντος, εἴσει· κὰν ἔγρη μεσημβρινὸς,
 οὐδέεις σ' ἀποκλείσει θεσμοθέτης τῇ κυγκλίδι.

775

ΦΙΛΟΚΛΕΩΝ

τουτί μ' ἀρέσκει.

ΒΑΕΑΤΚΛΕΩΝ

πρὸς δὲ τούτοις γ', ἣν δίκην
 λέγη μακρὴν τις, οὐχὶ πεινῶν ἀναμενεῖς,
 δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι
 ὥσπερ πρότερον τὰ πράγματ' ἔτι μασώμενος *μω* 780

causes you dealt with there (says his son) were not much better. This is in contempt: but the old man would probably see nothing in it but a promise that he should have what he had before.

771—74 καὶ ταῦτα... εἴσει.] 'And these cases you will (as reason is) judge out in the sun, if the morning is fine; by the fire, if it snows; you will go indoors, if it rains.' Such appears the best way of punctuating the present text. The common punctuation gives 'if it snows, sitting by the fire, while it rains, you will take cognizance of the case,' if we take εἴσει from εἶσομαι, as the Scholiast does, who explains it by γνώσῃ τὴν δίκην. This is hardly sense. But it is, with the punctuation adopted above, rather a curious order of weather; sunshine—snow—rain: and a conjunction is wanted with ὃ. ε. Meineke says that in the reading of MS. V. ὕοντος 'latet aliud quid quam ὕοντος:' but what it could have been, it seems vain to conjecture: nor indeed is there enough ground for rejecting our text as corrupt.

771 ἐξέχη.] Cf. Ar. Fr. 346, ἄξεις ἄρα, ὥσπερ τὰ παιδί, ἐξέχ' ὃ φιλ' ἤλιε.

772 ἡλ. πρὸς ἥλιον.] The derivation for ἡλία suggested here is countenanced by Scholiasts, though ἀλίσσθαι is doubtless the correct origin of the word.

775 οὐδέεις σ' ἀπ.] You may be as late as you like. Cf. above, v. 690.

776 τουτί μ' ἀρέσκει.] This accusative, in place of the usual dative, with such verbs, is called by grammarians an Attic construction. It seems worth while to compare as analogous the use in English of the directly objective case in many phrases, e.g. 'Shoot me that bird,' 'Give him the book,' and the like. And in French, 'Donnez-moi,' but 'Il m'a donné, il me donne,' when the case precedes the verb.

778 δάκνων, κ.τ.λ.] For self-biting cf. v. 374. Snappishness towards the defendant often resulted (says the Scholiast) with a hungry juror.

780—83 μασώμενος... ἀναμασμένοι.] We may infer that ἀναμα-

ΒΔΕΛΤΚΛΕΩΝ

πολλῷ ἢ ἄμεινον καὶ λέγεται γὰρ τουτογί,
ὡς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων
μόλις τὸ πρᾶγμ' ἐγνώσαν ἀναμασώμενοι.

ΦΙΛΟΚΛΕΩΝ

ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,
τὸν μισθὸν ὁπόθεν λήψομαι.

ΒΔΕΛΤΚΛΕΩΝ

παρ' ἐμοῦ.

ΦΙΛΟΚΛΕΩΝ

καλῶς,

785

οὔτε κατ' ἐμαυτὸν κοῦ μεθ' ἑτέρου λήψομαι.
αἰσχιστα γὰρ τοί μ' εἰργασάτο Λυσίστρατος
ὁ σκωπτῶλης. δραχμὴν μετ' ἐμοῦ πρώην λαβών,
ἐλθὼν διεκερματίζετ' ἐν τοῖς ἰχθύσιν,
καί γε κ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων
καί γ' ὡς 'νέκαψ'. ὀβολοὺς γὰρ πόμπην λαβεῖν
καὶ τα βδελυχεῖς ὁσφρόμενος ἐξέπτυσσ' αὐτόν.
καὶ θ' εἰλκον αὐτόν.

790

εἰσθῆαι had an analogous use to the
[Lat. 'ruminare,' and to our own
'to chew the cud,' though this last
would hardly be used of judicial
reflection. ἐκ μεταφορᾶς τῶν ἀνα-
μασάζοντων τὴν τροφήν ζώων, καὶ
ἀπὸ ἀναμασώμενων. Schol.

784 ἀνά τοί με πείθεις.] Cf. *Nub.*
192, ἀπὸ γὰρ ὀλοῦμαι.

787 Λυσίστρατος.] Cf. *Ach.* 854,
οὐδ' αἰθῆς αὐ σε σκώψεται Παύσαν ὁ
παμπόνηρος, Λυσίστρατός τ' ἐν τὰ-
γορῇ. Also in *Eg.* 1265 he is men-
tioned. He seems to have been a
poor hungry parasite, who probably
earned his dinner by his jokes. He
is one of Philocleon's companions
at the banquet (below, v. 1302,
1308), and we have a specimen there
of his style of wit and buffoonery.

788 δραχμὴν.] That the κωλαγρέ-

ται might not have to give change,
they gave a drachma (=six obols)
to a pair of dicasts.

789 ἐν τοῖς ἰχθύσιν.] So ἐν τῷ
μύρῳ, 'in the perfume market,' in
Eg. 1375: ἐν ταῖς μυρρίαις, *Thesm.*
448: κὰν ταῖσι χύτραις καὶ τοῖς λα-
χάνοισιν ὁμοίως, *Lys.* 557.

790 τρεῖς λοπίδας.] The three
mullet scales would look like small
coins at first sight.

791 καὶ γ' ὡς 'νέκαψ'.] To put coins
in the mouth appears to have been
a common practice. Alexis (in
Athenaeus) has this very word, ὁ δ'
ἐγκάψας τὸ κέρμ' εἰς τὴν γνάθον.
And in *Eccles.* 818, μεστὴν ἀπὴρ τὴν
γνάθον χαλκῶν ἔχων, is said by one
who has just been marketing.

793 εἰλκον.] 'I was dragging
him off (into court).'

ΒΔΕΑΤΚΛΕΩΝ

ὁ δὲ τί πρὸς ταύτ' εἶφ';

ΦΙΛΟΚΛΕΩΝ

ὅ, τι;

ἀλεκτρυόνος μ' ἔφασκε κοιλίαν ἔχειν
ταχὺ γοῦν καθέψει τάργυριον, ἡ δ' ὅς λέγων.

ΒΔΕΑΤΚΛΕΩΝ

ὁρᾷς ὅσον καὶ τοῦτο δῆτα κερδανεῖς;

ΦΙΛΟΚΛΕΩΝ

οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μέλλεις ποιεῖ.

ΒΔΕΑΤΚΛΕΩΝ

ἀνάμενέ νυν ἐγὼ δὲ ταύθ' ἤξω φέρων.

ΦΙΛΟΚΛΕΩΝ

ὅρα τὸ χρῆμα· τὰ λόγι' ὥς περαινετά.
ἡκηκόη γὰρ ὥς Ἀθηναῖοι ποτε

794 ἀλεκτρυόνος.] ἐπεὶ πάντα πέττουσιν οἱ ἀλεκτρυόνες, θερμοτάτην κοιλίαν ἔχοντες. An ostrich is our proverbial bird for tough digestion: hence Mitchell renders it 'Health to your ostrich-coats quoth he! Hard cash, I see, disturbs not your digestion.'

795 ταχὺ γοῦν καθέψει.] Hirschig reads καταπέψει. But how the future tense is to be explained here, is not clear. With the usual text it is 'At all events you make short work of digesting money.' Lysistratus ignores the fact that he had given him fish-scales, and that he had got rid of the contents of his mouth 'exspuendo' not 'digerendo.'

ἡ δ' ὅς.] ἀντὶ τοῦ ἐφη, καὶ ἐστὶν ἀπὸ τοῦ ἡμῖ. κέχρηται δὲ αὐτῷ συνεχῶς ὁ Πλάτων. Schol.

797 οὐ πάνυ τι μικρόν.] 'It is not so very small a gain.' For a thorough discussion of οὐ πάνυ see an appendix upon this phrase at the end of Cope's *Gorgias*. The irony

of the speaker, the tone (&c., often make οὐ πᾶν strictly is 'not altogether, a polite equivalent for 'i but there seems to me reason for the rule laid some, that οὐ πάνυ together not,' οὐ παντᾶ altogether;' the former of the whole in all its latter a negation of so more parts in the whc passages in Plato and A (it appears) decisive a rule, and there are no cannot be well explained πᾶν = 'not quite,' which natural meaning.

798 Bdelycleon goes all that is needed to court.

799 λόγι'.] Frequen is had to oracles, cf. *Eq* 195—201, 1030—4. speaks these lines to his slaves probably having stage with Bdelycleon.

δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,
 καὶ τοὺς προθύροις ἐνοικοδομήσοι πάς ἀνὴρ
 αὐτῷ δικαστηρίδιον μικρὸν πάνυ,
 ὥσπερ Ἑκάτειον, πανταχοῦ πρὸ τῶν θυρῶν.

ΒΔΕΛΤΚΛΕΩΝ

ἰδοῦν, τί ἐτ' ἐρεῖς; ὥς ἅπαντ' ἐγὼ φέρω
 ὅσαπέρ γ' ἔφασκον, καὶ πολλῷ πλείονα.
 αἰμὶς μὲν, ἣν οὐρητιάσης, αὐτῇ
 παρὰ σοὶ κρεμήσεται ἐγγὺς ἐπὶ τοῦ παττάλου.

805

ΦΙΛΟΚΛΕΩΝ

σοφὸν γε τουτὶ καὶ γέροντι πρόσφορον
 ἐξευρες ἀτεχνῶς φάρμακον στραγγουρίας.

810

ΒΔΕΛΤΚΛΕΩΝ

καὶ πῦρ γε τουτὶ, καὶ προσέστηκεν φακῇ,
 ῥοφεῖν ἐὰν δέη τι.

ΦΙΛΟΚΛΕΩΝ

τουτ' αὖ δεξιόν
 καὶ γὰρ πυρέττω, τίν γε μισθὸν λήψομαι.
 αὐτοῦ μένων γὰρ τὴν φακὴν ῥοφήσομαι.

801 ἐπὶ ταῖς οἰκίαισι.] 'At their several homes.'

804 Ἑκάτειον.] There were numerous chapels of Hecate about Athens: ὡς τῶν Ἀθηναίων πανταχοῦ ἰδρυμένων αὐτῇ, ὡς ἔφορον πάντων καὶ κουτροφόρον. Schol. And probably they were near the entrances of the houses.

805 Bdelycleon comes out with his judicial apparatus.

808 ἐπὶ.] The German editors change this to ἐκ or ἀπό. Though these prepositions are more natural with κρεμ., yet the vessel might surely be said to rest on its peg.

811 φακῇ.] ὥσπερ τὸ συκὴ ἀπὸ συκῆα περισπῶσι, καὶ τὸ ἀμυγδαλῇ ἀπὸ ἀμυγδαλέα, οὕτω καὶ φακῇ ἀπὸ τοῦ φακῆα. Schol. The plant itself is φακός.

813 καὶ γὰρ πυρέττω.] Even

though he might be ill and sick of a fever, he might get his pay while sitting comfortably at home by the fire and swallowing his gruel. For οἱ νοσοῦντες χυλὸν πτισάνης ῥοφούσι. Schol. And in a fragment of Aristophanes found in Athenaeus (Fr. 201) we have πτισάνην διδάσκει αὐτὸν ἔψιν ἢ φακῇ. This explanation seems so satisfactory that I cannot understand Hermann's transposition of the line to follow v. 797.

815 A cock is brought out, to wake up the dicast, should he go to sleep; a result not improbable. In *Les Plaideurs* L'Intime, in proof of his qualifications for an advocate, says 'J'endormirai, Monsieur, tout aussi bien qu'un autre.' And Dandin accordingly does go to sleep under the effect of the advocate's pleadings.

ἀτὰρ τί τὸν ὄρνιν ὥς ἔμ' ἐξηνέγκατε;

815

ΒΑΕΛΤΚΛΕΩΝ

ἴν' ἂν, ἣν καθεύδης ἀπολογουμένου τινός,
ἄδων ἄνωθεν ἐξεγείρη σ' οὐτοσί.

ΦΙΛΟΚΛΕΩΝ

ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι.

ΒΑΕΛΤΚΛΕΩΝ

τὸ τί;

ΦΙΛΟΚΛΕΩΝ

θῆρῶν εἴ πως ἐκκομίσαις τὸ τοῦ Λύκου.

ΒΑΕΛΤΚΛΕΩΝ

πάρεστι τουτὶ, καὶ τὸς ἄναξ οὐτοσί.

82

ΦΙΛΟΚΛΕΩΝ

ὦ δέσποθ' ἥρω, ὥς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.

ΒΑΕΛΤΚΛΕΩΝ

οἷόςπερ ἡμῖν φαίνεται Κλεώνυμος.

ΦΙΛΟΚΛΕΩΝ

οὔκουν ἔχει γ' οὐδ' αὐτὸς ἥρω, ὥν ὅπλα.

ΒΑΕΛΤΚΛΕΩΝ

εἰ θᾶπτον ἐκαθίζου σὺ, θᾶπτον ἂν δίκην
ἐκάλουν.

ἐξηνέγκατε.] Plural, because one of the slaves helped to bring out the things.

817 ἀνωθεν.] The cock was placed on a perch above Philocleon's head. Below at v. 932 he appeals to the bird to confirm his judgment.

819 εἰ πως.] This, the common text, is in every way as good as Meineke's alteration. 'If you would manage to bring out Lycus' statue' is a natural way of asking for it.

Λύκου.] Cf. above, v. 389.

820 πάρεστι τουτὶ.] He brings a picture of Lycus, Schol. And apparently it was a stern countenance (χαλεπὸς), and (the Scholiast says) ill-looking (δυσμορφος). This

leads to a comparison with Cleonymus; upon which it is remarked that he is like Cleonymus in not having defensive armour, with allusion to Cleonymus casting away his shield. A hero was commonly represented in full panoply.

823 οὔκουν κ.τ.λ.] Sosias is unnecessary here; to whom the line is commonly given. Bergk and Meineke corrected the arrangement. The dialogue runs thus, BD. 'Here is Lycus'. PH. 'What an ugly stern fellow he is.' BD. 'He's something like Cleonymus, methinks.' PH. 'Ay, and that's why, hero though he is, he has no shield.'

825 ἐκάλουν.] This verb is used of the presiding judge, cf. below v.

ΦΙΛΟΚΛΕΩΝ

κάλει νυν, ὡς κάθημαι ἔγὼ πάλαι.

825

ΒΑΕΛΤΚΛΕΩΝ

φέρε νυν, τίν' αὐτῷ πρῶτον εἰσαγάγω δίκην;
τί τις κακὸν δέδρακε τῶν ἐν τῷκίᾳ;
ἡ Θραῖττα προσκαύσασα πρῶν τὴν χύτραν—

ΦΙΛΟΚΛΕΩΝ

ἐπίσχεσ οὗτος· ὡς ὀλίγου μ' ἀπώλεσας.
ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν,
ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο;

830

ΒΑΕΛΤΚΛΕΩΝ

μὰ τὸν Δί' οὐ πάρεστιν.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' ἐγὼ δραμὼν
αὐτὸς κομιοῦμαι τό γε παραντικ' ἔνδοθεν.

ΒΑΕΛΤΚΛΕΩΝ

τί ποτε τὸ χρῆμ'; ὡς δεινὸν ἡ φιλοχωρία.

1441. ἕως ἀν τὴν δίκην ἄρχων καλῇ. Similar is the use of εἰσάγειν in the next line.

827 τί τις.] The double interrogative is quite after Greek use, and better than the common text τί τις, though 'Who has done what?' is in English very colloquial.

828 προσκαύσασα.] 'Burning the pot' must here mean 'burning or singeing the contents of it;' for the pot would be on the fire in the regular way of business, and would (with the other cooking vessels) become προσκεκαυμένα, cf. below v. 939.

829 ὀλίγου.] Cf. *Nub.* 722, ὀλίγου φρουδὸς γεγέννημαι.

830 δρυφάκτου.] The only instance of the singular of this word.

831 ἱερῶν.] Cf. *Thest.* 629, σὺ δ' εἰπέ μοι, ὃ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδείκνυστο. To the old dicast all appertaining to the law-courts is sacred.

832 ἀλλ' ἐγὼ κ.τ.λ.] Philocleon posts off to fetch something for δρό-

φακτοί; his son exclaims in surprise at the old man's quickness τί ποτε κ.τ.λ. Then Xanthias runs in, with the tale of the dog's theft: this is at once seized on as the first case for the decision of this home circuit: then, as the old man re-enters, his son exclaims τουτί τί ἐστι; The arrangement of the speakers in Dindorf's *Poetae Scenici* is absurd. The text above follows the arrangement of Richter and Meineke. The adoption of ὃ τι ποτὲ χρῆμ' from Hermann, to end Philocleon's speech in v. 834, seems unnecessary. The meaning of that would be 'I will run in and get whatever we want' or 'whatever article I can lay my hands on'. The common reading τί ποτε τὸ χρῆμ' is 'Why, what ever ails the man? (he runs off so fast). A wonderful thing is the love of place!'

834 φιλοχωρία.] Philocleon has a cat-like attachment to the law-courts.

ΞΑΝΘΙΑΣ

βάλλ' ἐς κόρακας. τοιουτονὶ τρέφειν κύνα.

835

ΒΔΕΑΤΚΛΕΩΝ

τί δ' ἔστιν ἐτεόν;

ΞΑΝΘΙΑΣ

οὐ γὰρ ὁ Λάβης ἀρτίως
ὁ κύων παραΐξας ἐς τὸν ἱπνὸν ἀναρπάσας
τροφαλίδα τυροῦ Σικελικὴν κατεδήδωκεν;

ΒΔΕΑΤΚΛΕΩΝ

τοῦτ' ἄρα πρῶτον τὰδίκημα τῷ πατρὶ
εἰσακτέον μοι· σὺ δὲ κατηγόρει παρών.

840

835—890. The first criminal to be tried is found in a dog who has stolen and eaten a cheese. His fellow dog is to prosecute. After due sacrifices and prayers from Bdelycleon and the chorus that their artifice may succeed, the trial begins.

835 βάλλ' ἐς κ.] Said to the dog. τρέφειν.] Infinitive of exclamation: cf. *Nub.* 268, τὸ δὲ μὴδὲ κυνὴν ... ἐλθεῖν ἔχοντα. The explanation of such a construction seems to be that the infinitive of the verb may stand for a noun, and then, the noun having been expressed, the rest of the sentence is left unsaid, the tone of the speaker plainly enough indicating what it would be. Thus, 'that I didn't even put a cap on before I came (was foolish):' and here, 'To keep such a dog (is absurd).'

836 Λάβης.] 'Griper, Nipper, Holdfast'; a natural name for a dog: the Scholiast quotes Δάκης as a dog's name used by Teleclides. But there is evident allusion to Laches and his speculations in Sicily. Cf. above, v. 240, ἔσται Ἀδχρητι νυνὶ (ἡ δίκη). Laches went with the first Athenian expedition to Sicily, in B. C. 427. Cf. *Thuc.* III. 86, 88, 90. He was superseded by Pythodorus (*Thuc.* III. 115). The facts of the deme of

Aexone being given to the dog (Laches' real deme, cf. *Plat. Lach.* 197), and of the theft being a *Sicilian* cheese, leave no doubt that Laches is here alluded to.

837 ἱπνόν.] 'The kitchen: for the limited sense of 'oven' will not suit. Cf. v. 139.

838 τροφαλίδα.] 'fresh curd-cheese,' from τρέφειν. Cf. *Theocr.* *Id.* xxv. 106, ἄλλος ἀμόλγιον εἶχ', ἄλλος τρέφε πίονα τυρόν. One Scholiast appears to interpret it 'a round cheese;' and that the cheese was round is likely: but the explanation perhaps arises from some confusion between τρέπειν and τρέφειν. The dairy sense of τρέφειν is quite established enough to make the meaning of τροφαλὶς certain.

Σικελικὴν.] πολυθρέμων δὲ ἡ Σικελία, διὸ τυρὸν πολλὸν καὶ κάλλιστον ἔχει. Schol.

839 τοῦτ' ἄρα, κ.τ.λ.] Racine has a dog-trial in imitation of this. But there is not very much similarity between Aristophanes and the French dramatist here. The latter makes the tediousness and bombast of the advocates the chief feature in the trial, which ends in the judge being sent to sleep, and, on being awakened, hastily condemning the accused to the galleys.

840 εἰσακτέον.] The technical

ΞΑΝΘΙΑΣ

μὰ Δι' οὐκ ἔγωγ'· ἀλλ' ἄτερός φησιν κύων
κατηγορήσειν, ἣν τις εἰσάγη γραφήν.

ΒΔΕΛΤΚΛΕΩΝ

ἴθι νυν, ἄγ' αὐτὸ δεῦρο.

ΞΑΝΘΙΑΣ

ταῦτα χρὴ ποιεῖν.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τί ἔστι;

swim out ΒΔΕΛΤΚΛΕΩΝ
χοιροκομείον Ἑστίας.

ΦΙΛΟΚΛΕΩΝ

con. san. id. b. g. εἴθ' ἱεροσυλῆσας φέρεις;

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἵνα

ἀφ' Ἑστίας ἀρχόμενος ἐπιτρίψω τινά.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' εἰσαγ' ἀνίσας· ὥς ἐγὼ τιμᾶν βλέπω.

ΒΔΕΛΤΚΛΕΩΝ

φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.

845

word of the judge: cf. note on v. 875.

844 **τουτὶ.**] Philocleon returns, with a pig-sty fence, ἀγγεῖν τι κανυτόν, to serve for δρόφακτοι. It is called 'of Hestia,' because (says the Scholiast) they kept pigs close to their homes (if that be the meaning of ἐπὶ τῆς ἑστίας τρέφουσι χοίρους), the pig-stye adjoining the house probably. In an Irish cabin indeed the pig is more literally ἐπὶ τῆς ἑστίας. Also, at libations, they began with the goddess Hestia; hence Philocleon, when charged with temple-robbing, replies, 'No, it's all in the regular course; I begin with

Hestia, as our wont is, and go on to despatch my victim.' Cf. Plat. *Euthyphr.* 3, ἀφ' Ἑστίας ἀρχεσθαι κακουργεῖν τὴν πόλιν. The phrase passed into a proverb for beginning at the very beginning.

847 **τιμᾶν βλέπω.**] Cf. *Ach.* 375, οἷδ' ἐν βλέπουσιν ἄλλο πλὴν ψήφω δακεῖν. The infinitive takes the place of the noun: hence such phrases as βλέπειν νᾶπυ may be compared with this.

848 **σανίδας.**] These are certainly here what they most probably are at v. 349, tablets with notices of the suits upon them; containing in fact a programme of the dicastic business

ΦΙΛΟΚΛΕΩΝ

οἱμοι, διατρίβεις κάπολεις τριψημερών
ἐγὼ δ' ἀλοκίζην ἐδεόμην τὸ χωρίον.

850

ΒΔΕΛΤΚΛΕΩΝ

ἰδού.

ΦΙΛΟΚΛΕΩΝ

κάλει νυν.

ΒΔΕΛΤΚΛΕΩΝ

ταῦτα δῆ.

ΦΙΛΟΚΛΕΩΝ

τίς οὔτοσὶ

ὁ πρῶτός ἐστιν;

ΒΔΕΛΤΚΛΕΩΝ

ἐς κόρακας, ὡς ἄχθομαι,
ὅτι) 'πελαθόμην τοὺς καδίσκους ἐκφέρειν.

ΦΙΛΟΚΛΕΩΝ

οὔτος σὺ ποῖ θεῖς;

ΒΔΕΛΤΚΛΕΩΝ

ἐπὶ καδίσκους.

to be done. There was no strong necessity for them perhaps, when only one suit, and that a known one, was coming on; but Philocleon will insist in having all the minutest particulars of law-court furniture.

850 ἐγὼ δ'...τὸ χωρίον.] Meineke thinks this line corrupt. It is commonly interpreted, 'And I wanted to furrow up the ground,' i. e. to trace the line on the *πινάκιον τιμητικόν*. He was in a hurry to be at his work, and to condemn his man. And *Thest.* 777—786 is brought to support such a metaphor; where Mnesilochus, meaning to write, says, *ἀγε δὴ πινάκων ἔστων δέλτοι, θέξασθε σμίλης ὀλοὺς, κήρυκας ἐμῶν μόχθων· οἱμοι τοῦτ' ὁ ρῶ μοχθηρόν· χώρει, χώρει. ποῖαν ἀλλὰ κα; βάσκει· ἐπελγετε πάσας καθ' ὁδοὺς κείνη ταύτη·*

ταχέως χρή. But is it not possible that Philocleon, who, though a dicast, is in some respects a rough old-fashioned fellow, has a farm? and that he counted on getting away to it, after despatching his law business, and doing a little farmer's work. 'You will keep me here all day,' he says, 'and I wanted to do a bit of ploughing on my farm.' *χωρίον* is frequently used in this sense: cf. *Ach.* 226, *Pac.* 1146, 1148. The delay of these preparations wearies him, though he is anxious to have everything correct: hence at v. 855 he will not have *καδίσκοι* fetched, but at once produces something to serve for them. Of course there is a little inconsistency in his wanting thus to get it over, but that is not unnatural in an old man of his sort.

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς.

ἐγὼ γὰρ εἶχον τούσδε τοὺς ἀρυστίχους.

855

ΒΑΕΛΤΚΛΕΩΝ

κάλλιστα τοῖνυν πάντα γὰρ πάρεστι νῶν
ὅσων δεόμεθα, πλήν γε δὴ τῆς κλεψύδρας.

ΦΙΛΟΚΛΕΩΝ

ἤ δι δὲ δὴ τίς ἐστιν; οὐχὶ κλεψύδρα;

ΒΑΕΛΤΚΛΕΩΝ

εὖ γ' ἐκπορίζεις αὐτὰ κάπιχωρίως.
ἀλλ' ὡς τάχιστα πῦρ τις ἐξενεγκάτω
καὶ μυρρίνας καὶ τὸν λίβανῶτὸν ἔνδοθεν,
ἵπως ἂν εὐξάμεσθα πρῶτα τοῖς θεοῖς.

860

ΧΟΡΟΣ

καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς
καὶ ταῖς εὐχαῖς
φήμην ἀγαθὴν λέξομεν ὑμῖν,
ἵτι γενναίως ἐκ τοῦ πολέμου
καὶ τοῦ νείκους ξυνεβήτην.

865

ΒΑΕΛΤΚΛΕΩΝ

εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.

855 ἀρυστίχους.] ἀγγεῖον ᾧ ἔστιν ἀρύσασθαι, κοτύλη ἢ κύαθος. Schol.

859—62. Myrtle boughs and frankincense are brought out. On μυρρίναι the scholiast says μυρρίναις γὰρ ἐστεφανοῦντο οἱ ἀρχόντες: and at most festivals these boughs appear to have been used. Cf. the well-known song on Harmodius and Aristogiton, ἐν μύρτου κλαδί τὸ ξίφος φέρησω. And at the merry-making in *The Peace* (v. 1154) myrtle-boughs are sent for. Cf. also *Ran.* 871 for fire and frankincense thus called for: *ὅτι νῦν λιβανῶτὸν δεῦρό τις καὶ*

πῦρ δότω, ὅπως ἂν εὐξώμαι πρὸ τῶν σοφισμάτων.

863—67. This is a system of anapaests. A strophe follows, vv. 868—873, εὐφημία... πλάτων, to which correspond vv. 885—890, ξυνευχόμεσθα... νεωτέρων.

868 εὐφημία.] Constantly called for on similar occasions; cf. *Eg.* 1316, *Nub.* 263, *Thesm.* 295. This line is given by Meineke to the chorus. Richter gives the following line to Bdelycleon, making the chorus resume with τὸ πρῶτον δ κ.τ.λ.

869—74. The Chorus pray that

ΧΟΡΟΣ

ὦ Φοῖβ' Ἀπολλων Πίθι', ἐπ' ἀγαθῇ τύχῃ

τὸ πρᾶγμ' ὃ μηχανᾶται

870

ἐμπροσθεν οὗτος τῶν θυρῶν,

ἅπασιν ἡμῖν ἀρμόσαι

παυσαμένοις πλάνων.

Ἰήμε Παιάν.

874

ΒΔΕΛΥΚΛΕΩΝ

ὦ δέσποτ' ἀναξ, γεῖτον ἀγνιεύ τοῦμοῦ προθύρου προπύλαιε,

δέξαι τελετὴν καινὴν, ὦναξ, ἣν τῷ πατρὶ καινοτομοῦμεν.

παῦσόν τ' αὐτοῦ τοῦτο τὸ λῖαν στρυφνὸν καὶ πρίνιυν ἦθος,

ἀντὶ σιραιῶν μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας·

ἤδη δ' εἶναι τοῖς ἀνθρώποις

ἥπιον αὐτὸν,

τοὺς φεύγοντάς τ' ἐλέειν μᾶλλον

880

τῶν γραψαμένων,

κάπιδακρύνειν ἀντιβολούντων;

καὶ παυσάμενον τῆς δυσκολίας

ἀπὸ τῆς ὀργῆς

τὴν ἀκαλήφην ἀφελέσθαι.

Bdelycleon's device may turn out well, and suit them all, giving them rest from their wanderings and errors in legal matters.

872 ἀρμόσαι.] Infinitive, as frequently in prayers, dependent on δός, or some word of the kind.

875—885. Bdelycleon puts up his special prayer that his father may be turned to a milder mood.

875 προθύρου προπύλαιε.] Readings vary here. The MSS. are corrupt: MS. R. has προθύρου πρόσθ' πύλας: MS. V. προπύλου προσπύλας: the rest προθύρου πρὸς πύλας. The correction in the text is Bentley's; Bergk reads πρόσθεν προπυλαίου: Meineke προπύλου πρὸς αὐλάς. The sense does not vary much, whichever correction we take as most probable. Meineke thinks his nearest to the Ven. MS., and that the expression is probably a fragment from

Euripides.

876 καινοτομοῦμεν.] Cf. *Ecc.* 584, εἰ καινοτομεῖν ἐβελήσουσιν, καὶ μὴ τοῖς ἡθάσει λῖαν τοῖς τ' ἀρχαίοις ἐνδιατρίβειν.

877 στρυφνόν.] From στύφειν, 'astringere': χεῖλεα στύφθεις, Anth. The next word πρίνιυν is applied to old men in *Ach.* 179, coupled with σιπτοῖ.

878 σιραιῶν.] τὸ ἡψημένον γλεῦκος, βραχὺ δ' ἔχον παράπικρον ὕαν καθεψηθῆ. Schol. Instead of bitter a little sweet is to be put into the old man's composition.

880 φεύγοντάς τ' ἔλ.] He had been always ready to condemn, and inexorable to piteous appeals. Cf. above, 560—70.

884 ἀκαλήφην.] 'The nettle, the sting.' Crates in the *Phoenissae* used the word in the same way. Schol.

ΧΟΡΟΣ

ξυνευχόμεσθ' αἱ σοὶ * * καπάδομεν
 νέαισιν ἀρχαῖς, ἔνεκα τῶν προλελεγμένων.
 εἴνοι γὰρ ἔσμεν ἐξ οὗ
 τὸν δῆμον ἡσθόμεσθ' αἱ σοὶ
 φιλοῦντος ὡς οὐδεὶς ἀνὴρ
 τῶν γε νεωτέρων.

885

890

ΒΔΕΛΤΚΛΕΩΝ

εἴ τις θύρασιν ἡλιαστής, εἰσίστω
 ὡς ἡνίκ' ἂν λέγωσιν, οὐκ ἐσφρήσομεν.

ΦΙΛΟΚΛΕΩΝ

τίς ἄρ' ὁ φεύγων οὗτος; ὅσον ἀλώσεται.

ΞΑΝΘΙΑΣ

ἀκούετ' ἤδη τῆς γραφῆς. ἐγράψατο

885 ξυνευχόμεσθ' αἱ σοὶ] ταῦτά οἱ
 ταῦτά before σοὶ is generally ac-
 cepted to fill the gap.

888 ἡσθόμεσθ' αἱ σοὶ] Corrected from
 ἡσθόμεσθα of MSS. In what way
 ἡσθόμεσθα, the reading of Cobet and
 Meineke, is better, it is hard to say.

890 τῶν γε νεωτέρων.] τῶν γεν-
 ναϊστέρων. R. V. And the Scholiast
 recognizes both readings. But the
 common text suits the metre, corre-
 sponding with v. 873, πανσαμένους
 πλάνων; and is better for the sense.
 'You love the people as no man
 does of the nobler sort,' is a senti-
 ment hardly intelligible. But, 'as
 no man does, at least of the younger
 men, of men now-a-days,' fits well
 with the character of the chorus
 who are approvers of an older ge-
 neration. After this line Meineke
 adds *ἔμε παιάν*, to balance the same
 in v. 874; unnecessarily perhaps; cf.
 above, v. 281.

891—994. The trial begins. There
 is a dog plaintiff, and a dog defend-
 ant. The charge is set forth; the
 damages laid. Philocleon is eager
 to condemn, before he has heard
 half the case. Xanthias is spokes-

man for the prosecuting dog; shews
 how the accused stole the cheese
 and gave him no share. The old
 dicast will hardly hear any defence,
 but Bdelycleon makes him do so,
 and sets forth piteously the case of
 the accused, brings witnesses to
 shew that the accuser is just as bad;
 produces the children of the accused
 as a last resource to move pity.
 Philocleon is a little melted, but yet
 means to condemn. Bdelycleon,
 however, deceives him, and makes
 him put his vote into the wrong
 urn, and Labes is acquitted.

891 εἴ τις θύρασιν.] Bdelycleon
 acts as thesmothetes: cf. above,
 v. 775, οὐδεὶς σ' ἀποκλήσει θεσμοθέ-
 τῆς τῇ κυγκλίδι. The signal for the
 gathering we may suppose now to
 be taken down: cf. note on *σημεῖον*
 at v. 690.

893 τίς ἄρ' ὁ φ.] Philocleon is
 eager for his work; predetermined
 that the defendant shall be well
 trounced.

ἔσων.] Exclamatory, 'how finely,
 how thoroughly!'

894—97. Xanthias introduces
 the suit, ἀκούετ' ἤδη, 'Oyes, Oyes,'

κύνων Κυδαθηναίους Λάβητ' Αἰξωνέα,
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν
τὸν Σικελικόν. τίμημα κλωφὸς σύκινος.

895

ΦΙΛΟΚΛΕΩΝ

θάνατος μὲν οὖν κύνειος, ἦν ἅπαξ ἀλφ.

ΒΑΕΛΤΚΛΕΩΝ

καὶ μὴν ὁ φεύγων οὔτοσ' Ἀλάβης πάρα.

ΦΙΛΟΚΛΕΩΝ

ὦ μιαρὸς οὔτος· ὥς δὲ καὶ κλέπτον βλέπει,
οἷον σεσηρῶς ἐξαπατήσειν μ' οἶεται.
ποῦ δ' ἔσθ' ὁ διώκων, ὁ Κυδαθηναίους κύων;

900

Mitch. Cf. the usual ἀκούετε λέω,
Ach. 1000.

895 **Κυδαθηναίους.**] The deme of the parties concerned is mentioned in all such formulae. Here the deme of Cydathenus is given to the dog, because that was (it is said) the deme of Cleon. Cleon compares himself to a dog in *Eg.* 1023, and is compared to one by his adversaries.

Λάβητ' Αἰξωνέα.] Labes is (as we have seen at v. 836) to represent Laches. This deme of Aexone was noted for the scurrilous language to which its inhabitants were addicted, says Stephanus; and Plato (*Laches*, 197) seems to confirm this, where Laches says, 'I will say nothing in reply, though I have plenty to say, lest you should assert that I am Aexonian not only in name but in nature.'

897 **Σικελικόν.**] Bergler quotes from Antiphanes in Athenaeus, *τυρὸς Σικελὸς, μύρον ἐξ Ἀθηνῶν, ἐγχελεῖς Βοιωτῆται*. For Laches' peculations in Sicily cf. note on v. 836.

τίμημα.] The damages were first laid by the plaintiff, who was said *τιμᾶσθαι*. Against this the opponents might *ἀντιτιμᾶσθαι*. The judge finally decided the amount (*ἐτίμα*).

κλωφός.] *περιτραχήλιος δεσμός*.

Schol. It is of fig-wood with allusion probably to *συκοφαντία*: of which Aristophanes never tires.

898 **θάνατος μὲν οὖν.**] The mild penalty does not content Philocleon. All his interpolations in the trial scene are severe, and against the defendant.

900 **κλέπτον βλέπει.**] 'He carries thief in his face.'

901 **σεσηρῶς.**] The 'grin,' expressed by this word, is generally in mockery or malice, but not always so, as Theocr. *Id.* VII. 19, *εἶπε σεσαρῶς θυματι μειδύωντι*, proves. Hence Richter's alteration *σεσηρῶς* (a form perhaps not elsewhere found) is needless. The Scholiast's explanation, *κεχηρῶς, διηνοιγμένον ἔχων τὸ στόμα*, further confirms the text. And the broad grin would be more immediately striking as the dog came in, than would the wagging of his tail. Richter quotes, *Eg.* 1029, *ὅς κέρκω σάινων σ', ὁπόταν δειπνῇς, ἐπιτηρῶν ἐξέδεταί σου τοῦψον δταν σὺ πον ἄλλοτε χάσκης*.

902 **ποῦ δ' ἔσθ' ὁ διώκων.**] Dindorf in the old *Poetae Scenici* had *ποῦ δ' ὁ δ.*, which manifestly was wrong. In his larger edition he approves *ποῦ μού διώκων, i. e. ποῦ μοι ὁ διώκων*, which is a curious crasis. *ποῦ ποῦ δ' ὁ δ.* Mein., *ποῦ δ' οὖν ὁ δ.*

ΚΤΩΝ

αὐ αὐ.

ΒΔΕΛΤΚΛΕΩΝ

πάρεστιν.

ΦΙΛΟΚΛΕΩΝ

ἕτερος οὗτος αὐ Λάβης.

ΒΔΕΛΤΚΛΕΩΝ

ἡγαθὸς γ' ὕλακτεῖν καὶ διαλείχειν τὰς χύτρας.
σίγα, κάθιζε· σὺ δ' ἀναβὰς κατηγόρει.

905

ΦΙΛΟΚΛΕΩΝ

φέρει νυν, ἅμα τήνδ' ἐγχεάμενος καὶ γὰρ ῥοφῶ.

ΞΑΝΘΙΑΣ

τῆς μὲν γραφῆς ἠκούσαθ' ἦν ἐγραψάμην,
ἄνδρες δικασταί, τουτονί. δεινότατα γὰρ
ἔργων δέδρακε καὶ μὲ καὶ τὸ ῥυππαπαῖ.
ἀποδράς γὰρ ἐς τὴν γωνίαν τυρὸν πολλὸν

910

Hotib. The reading of the text is in Hirschig and Richter.

903 αὐ αὐ.] *μμεῖται τὴν φωνήν.* Schol. This line is variously divided. To give *πάρεστιν* to Bdelycleon, *ἔτεροι—χύτρας* to Philocleon, as Dobree does, seems best. On the dicast asking for the prosecutor, he is brought forward, and barks, and then bids his father listen in silence, while Xanthias gets up and speaks for the prosecutor.

904 διαλείχειν.] The prosecuting dog is about as bad as the other. In *Eq.* 1030—34 Cleon is described as a dog Cerberus, of whom Demus is to beware, and who will escape notice *κινηδὸν νύκτωρ τὰς λοιπὰς καὶ τὰς νήσους διαλείχων.* The *χύτραι* here mean subject states or islands, as there *νήσους* is by way of surprise for *χύτρας*.

906 τήνδ'.] *Sc. φακῇν.* Cf. above,

v. 811.

907 ἦν.] It is a question whether we ought against nearly all MSS. to change this to *ἦς*, though this latter is certainly the more Attic construction. Richter and Meineke do, following Brunck.

909 ῥυππαπαῖ.] 'The seamen,' because *ρυππαπαῖ* was the seamen's cry; for which cf. *Ran.* 1073; also *Eq.* 602, for a rhyming imitation, *ιππαπαῖ.* The scholiast adds that the sailors were aggrieved by this cheese theft, *ὡς τῶν ἐρετῶν καὶ ναυτῶν περὶ πλείστου ποιουμένων τὸν τυρὸν.* However this may be, the sailors are mentioned naturally enough, since Laches was in command of a fleet in Sicily.

910 γωνίαν.] This and *ἐν τῷ σκότῳ* the Scholiast explains *ἐπειδὴ ἐν μέρει τῆς δόσεως ἢ Σικελία.* Sicily (as regards Greece) was out of the way and in a corner westward. Perhaps this is striving too much for a double meaning in all the details of the dog's theft.

κατεσικέλιξε κανέπλητ' ἐν τῷ σκότῳ,
νὴ τὸν Δί', ἀλλὰ δηλὸς ἐστ'· ἔμουγέ τοι
τυροῦ κάκιστον ἀρτίως ἐνήρυγεν
ὁ βδελυρὸς οὗτος.

ΞΑΝΘΙΑΣ

κοῦ μετέδωκ' αἰτοῦντί μοι.
καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται,
ἦν μή τι κάμοι τις προβάλλη τῷ κυνί;

915

ΦΙΛΟΚΛΕΩΝ

οὐδὲν μετέδωκεν;

ΞΑΝΘΙΑΣ

οὐδὲ τῷ κοινῷ γ' ἐμοί.

ΒΑΒΥΛΟΚΛΕΩΝ

θερμὸς γὰρ ἀνὴρ οὐδὲν ἦπτον τῆς φακῆς.
πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὦ πάτερ,
πρὶν ἂν γ' ἀκούσης ἀμφοτέρων.

ΦΙΛΟΚΛΕΩΝ

ἀλλ', ὦγαθέ, 920
τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.

911 κατεσικέλιξε.] 'He si-sliced away.'

914 κοῦ μετέδωκ'.] That he gave no share to the other dog (Cleon's representative) is the chief crime. Xanthias' complaint, as the aggrieved dog, has an ironical meaning.

915 καίτοι κ.τ.λ.] Who can benefit you, without a previous sop to your Cerberus? It must be, 'love me, love my dog.' Cf. the note above at v. 904, and *Eg.* 1030—34.

917 οὐδὲν κ.τ.λ.] Meineke with Bergk gives this and the following line to Philocleon. Neither thus, nor with Dindorf's arrangement, is the connexion of θερμὸς γὰρ ἀνὴρ with the preceding plain. Florens says, that Philocleon, while speaking, tries whether his lentil porridge is ready; and, finding it

hot, says that the accused is 'as hot (meaning 'as bold') as the lentil porridge.' But the direct mention of him as ἀνὴρ, 'the man' (instead of 'the dog') is curious. Nor is θερμότης a natural reason for withholding a share of anything. ἀνὴρ may indeed be compared with ἄνδρα in v. 923; but the sense of the line as applied to Labes or Laches is not satisfactory. The line is better given to Bdelycleon, with reference to some gesture of anger and eagerness to condemn shewn by Philocleon. Thus Bdelycleon would say, seeing his father's hot haste, 'Why, the man's as hot as his lentil porridge! Pray, father, in heaven's name don't condemn too soon.'

920 ἀμφοτέρων.] Cf. note at 715.

ΞΑΝΘΙΑΣ

μή νυν ἀφῆτέ γ' αὐτὸν, ὥς ἔντ' αὖ· πολὺ
 κυνῶν ἀπάντων ἄνδρα μονοφαγίστατον,
 ὅστις περιπλεύσας τὴν θυνείαν ἐν κίκλῳ
 ἐκ τῶν πόλεων τὸ σκῖρον ἐξεδήδοκεν.

925

ΦΙΛΟΚΛΕΩΝ

ἐμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ἰδρίαν πλάσαι.

ΞΑΝΘΙΑΣ

πρὸς ταῦτα τοῦτον κολάσατ'· οὐ γὰρ ἂν ποτε
 τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δυοῖ
 ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ·
 εἰ δὲ μὴ, τὸ λοιπὸν οὐ κεκλάγξομαι.

930

ΦΙΛΟΚΛΕΩΝ

ἰοὺ ἰοῦ.

ὅσας κατηγόρησε τὰς πανουργίας.
 κλέπτον τὸ χρῆμα τάνδρός· οὐ καὶ σοὶ δοκεῖ,

923 ἄνδρα μονοφαγίστατον.] 'Beyond all dogs a man of selfish greed.' The inconsistency of κυνῶν ἄνδρα is intentionally ridiculous. The superlative in -ίστατος from μονόφαγος is analogous to λαλίστατος from λάλος, Eur. *Cycl.* 315; cf. Ar. *Ran.* 91.

924 θυείαν.] The mortar means Sicily or the Sicilian sea, as the Scholiast says. A mortar was round (στρογγύλη): cf. *Pac.* 228.

925 σκῖρον.] Eupolis, in his *Golden Age*, has the phrase τροφαλὶς βαδίζει σκῖρον ἡμφιεσμένη. There is a play on the double meaning. Of the cheese, it is the hard under crust; of the cities, the gypsum or stucco of their buildings. And in the next line Philocleon takes it as equivalent to γῆ σκιρράς, with which they used to mend broken pitchers.

928 μία λόχμη.] There was a proverb μία λόχμη δύο ἐριθάκουσ' οὐ τρέφει, 'one bush does not support two redstarts'. Here Xanthias means 'one house can't keep two thieves': he himself (as the dog or

Cleon) being of course one.

929 κεκλάγγω.] Some read κεκλάγχω: but the better editors and MS. R are for κεκλάγγω.

διὰ κενῆς.] This phrase is used adverbially by Thuc. iv. 126, ἢ διὰ κενῆς ἐπανάσεις τῶν ὅπλων. And the Greeks often put together adverbs of nearly the same meaning. Another instance of διὰ κενῆς ἄλλως is quoted from Plato the comic writer: and Bergler quotes ἄλλως μάτην as combined. To which might be added αὐθις αὐ πάλιν, and similar phrases. It would be easy here to suggest a noun feminine as understood; but probably the speaker had no such definite noun in his mind, and was hardly conscious of any ellipse.

933 κλέπτον τὸ χρῆμα τάνδρός] = ἄνθρωπος ἐστι κλέπτης. For τὸ χρῆμα cf. *Nub.* 2, τὸ χρῆμα τῶν νυκτῶν, and the note there.

οὐ καὶ σοὶ.] The dicast turns round to the cock perched up above him.

ὄλεκτρον; νῆ τὸν Δί', ἐπιμύει γέ τοι.
ὁ θεσμοθέτης. ποῦ 'σθ' οὗτος; ἀμίδα μοι δότω.

935

ΒΑΒΛΥΚΛΕΩΝ

αὐτὸς καθελοῦ' τοὺς μάρτυρας γὰρ ἔσκαλῳ.
Λάβητι μάρτυρας παρῆναι, τρυβλίον, . . .
δοίδυκα, τυρόκνηστιν, ἐσχάραν, χύτραν,
καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα.
ἀλλ' ἔτι σύ γ' οὐρεῖς καὶ καθίζεις οὐδέπω;

940

ΦΙΛΟΚΛΕΩΝ

τοῦτον δέ γ' οἶμ' ἐγὼ χεσεῖσθαι τήμερον.

ΒΑΒΛΥΚΛΕΩΝ

οὐκ αὖ σὺ παύσει χαλεπὸς ὦν καὶ δύσκολος,
καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' ὁδᾶξ ἔχει;

ΦΙΛΟΚΛΕΩΝ

ἀνάβαιν', ἀπολογοῦ. τί σεσιώπηκας; λέγε.

934 ἐπιμύει.] 'He winks assent': and a wink from a cock is as good as a nod.

937—9. The dish, cheese-scraper, &c., are called to witness in Labe's favour. The ἐσχάρα was a portable brazier; cf. *Arch.* 887, δμῶες ἐξενέγκασκε τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥηίδα. All the kitchen vessels might have seen the theft, and seen also what the thief did with the cheese; whether he gave any to others. The ἐσχάρα was perhaps used for the toasting of the cheese.

939 προσκεκαυμένα.] 'burnt at the fire' as such utensils would be: cf. above v. 828. Dobree and Hermann read προσκεκλημένα 'subpoenaed as witnesses'; an ingenious change: but hardly needed.

942 οὐκ αὖ σὺ κ.τ.λ.] This is addressed to the old man. Bdelycleon had before asked him not to be too hasty in condemning (v. 819): he now asks it again, οὐκ αὖ σὺ 'will you not, I again ask, cease &c.' Florens takes it as addressed to the prosecutor; but there is not much

sense in rebuking him for severity; severity would be reasonable in him.

943 καὶ ταῦτα τοῖς φεύγουσιν.] 'And that too against the poor defendants.' Bdelycleon wants him to have some wrath for the prosecutors. Cf. above v. 880, τοῖς φεύγοντάς τ' ἐλεεῖν μᾶλλον τῶν γραψαμένων, κ.τ.λ.

ἀλλ' ὁδᾶξ ἔχει.] 'But do you hold on to them with gripping teeth?' One of the expected advantages in this law-court at home was, that the dicast being not starved, but having his porridge, would cease δάκνων τὸν ἀπολογούμενον (v. 778). The αὐτοδᾶξ τρόπος was a characteristic of the Athenians, cf. *Pac.* 607. The Scholiast strangely mistakes the meaning of this passage; and those who propose ἔχεις for ἔχει propose no improvement. The sense of the middle voice suits quite well: 'you hold fast to, cling to': it appears just the word for a bulldog tenacity.

944 ἀνάβαιν'.] He turns to the defendant here.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὅ τι λέγει.

945

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεπονθέναι,
 ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·
 ἀπὸ πληκτοῦς ἐξαίφνης ἐγένετο τὰς γνάθους.
 παρέχ', ἐκποδών. ἐγὼ γὰρ ἀπολογήσομαι.
 χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένου
 ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὅμως.
 ἀγαθὸς γάρ ἐστι καὶ διώκει τοὺς λύκους.

950

ΦΙΛΟΚΛΕΩΝ

κλέπτῃς μὲν οὖν οὗτός γε καὶ ξυνωμότης.

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δι', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,
 οὗτός τε πολλοὺς προβατίους ἐφειστάναι.

955

ΦΙΛΟΚΛΕΩΝ

τέ οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει;

ΒΔΕΛΤΚΛΕΩΝ

ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θυραν

945 ἀλλ' οὐκ.] Philocleon maintains his conclusion against the defendant: thinking that he has not a word to say. His son says that it is not conscious guilt, but a sudden paralysis of the tongue.

947 Θουκυδίδης.] Son of Melesias, opponent of Pericles, accused of some misdoings in Thrace, and ostracised, B.C. 444, cf. *Ach.* 703, 708, where Aristophanes appears to pity him, as hardly dealt with. The policy of Pericles our poet does not approve of: cf. *Ach.* 530 sqq., and therefore naturally sympathizes with his rival.

949 παρέχ', ἐκποδών.] Reiske seems to be right in thus punctuating. For παρέχε can hardly mean 'take yourself off', or, with ἐκποδών, be equivalent to *θίε* ἐκπ., ἀπαγε

ἐκπ., as L. and S. say. παρέχε is rather 'allow me, give place, let me come', and ἐκποδών 'out of the way with you!' The Scholiast confirms this by his note *λακτίσας τὸν κύνα φησὶν ἀναχωρεῖ*. Bdelycleon pushes aside the dog and takes the place of defendant.

952 λύκους.] τοὺς συκοφάντας. Schol. It seems rather meant that Laches was an active soldier against his country's enemies.

953 κλ. μὲν οὖν οὗτός γε.] Cf. *Nub.* 1112, ὥχρὸν μὲν οὖν ἐγωγε καὶ κακοδαίμονα.

955 προβατίους.] Cf. v. 32, πρόβατα συγκαθήμενα. No doubt here too there is an idea of the Athenians being silly sheep.

957 ὅτι σοῦ.] 'The good of him is that he fights for you &c.'

καὶ τὰλλ' ἀριστός ἐστιν· εἰ δ' ὑφέιλτο,
 ξύγγνωθι. καθαρίζειν γὰρ οὐκ ἐπίσταται.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα,
 ἵνα μὴ κακουργῶν ἐνέγραφ' ἡμῖν τὸν λόγον.

960

Philocleon had asked 'What is the good of him?' and the answer is natural enough. Dobree reads it *δ τι; σοῦ* 'you ask what good? Why he fights &c.' Either of these seems far preferable to Meineke's conjectural change in his notes, *οὐ σοῦ κ.τ.λ.* 'Does he not &c.'

959 καθαρίζειν κ.τ.λ.] A curious excuse for non-appreciation of the difference between 'meum' and 'tuum'. But ignorance of the elements of music implies utter illiterateness; therefore it is as if Bdelycleon had said 'poor fellow! he's had no schooling—knows nothing—what is he to turn his hand to but thieving?' And below at v. 989, Philocleon retorts that he knows no trade but judging and condemning. In *Av.* 1432, τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι, is a similar excuse, given by the informer who knows no trade but his own. The scholiast quotes a proverb, *πείη βαδίζω, νείν γὰρ οὐκ ἐπίσταμαι*, 'I trudge afoot because I cannot swim.' In the *Knights* (v. 188) the sausage-seller objects *οὐδὲ μουσικὴν ἐπίσταμαι πλὴν γραμμάτων*: but he is told that that is rather odds in his favour for being a statesman now-a-days; and therefore for being a thief perhaps, in Aristophanes' view of his country's statesmen at that time.

960 γράμματα.] Cf. *γραμματῶν* in *Eq.* 189, quoted above. After *ἐβουλόμην ἂν* understand *ἐπίστασθαι αὐτόν*.

961 ἵνα μὴ...ἐνέγραφ'.] A thorough discussion of this construction is to be found in Hermann's notes on Viger, *de Idiotismis*. *ἵνα, ὅπως, ὥς*, with past indicative, express a con-

sequence now impossible: 'adhibetur quum indicatur consilium, quod quis habuit, nec tamen effectum reddidit.' 'Cum indicativo praeteritorum temporum junguntur, quum significatur aliquid, quod futurum fuisset, si quid aliud actum esset, sed nunc non factum est.' Herm. They indicate something which would have been sure to follow, had something else been done, but which, as it is, has not followed, since that antecedent 'something else' was not done. Examples are, Aristoph. *Pac.* 135, Eur. *Hipp.* 645, Soph. *Oed. Tyr.* 1389—93. This last passage gives a double illustration, one for the imperfect, one for the aorist tense. *οὐκ ἂν ἐσχάμην τὸ μὴ ποιεῖσαι τοῦτον ἀθλιὸν δέμας, ὃν ἡ τυφλότης καὶ κλῶν μῆδεν...τί μ' οὐλῶν ἐκτεινῶς εὐθὺς, ὥς ἔδειξα μήποτε ἑμαυτὸν ἀνθρώποισιν ἐνθὲν ἦν γεγῶς*; This past tense of the indicative may be aorist or imperfect: aorist, if a result is expressed not as lasting, done once for all; imperfect, if lasting. Thus, *ὃν ἡ τυφλότης κ.τ.λ.*, 'so I might be not only blind deaf,' the blindness and deafness being results lasting up to the time of speaking; but *ὥς ἔδειξα μήποτε* 'that so I might never have she the shewing being but once for all and now over and done. 'Thar seems the closest English reading Monk (on the *Hippolytus*) suggests 'in which case.' But this rather the notion of intent, purpose, in *ἵνα, ὅπως, ὥς*. True it is that sometimes = 'where,' with a strong relative force; but then it should be followed by *οὐ* (with *ἂν*) not by *ὥς*. The English 'that' keeps the notion of purpose, &c., while the 'so' that (now impossible) case,'

ΒΑΣΙΛΕΩΝ

ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.
 ἀνάβηθι, τυρόκησσι, καὶ λέξον μέγα
 σὺ γὰρ ταμιεύουσ' ἔτυχες. ἀπόκριναι σαφῶς,
 εἰ μὴ κατέκνησας τοῖς στρατιώταις ἄλαβες.
 φησὶ κατακνήσαι.

965

ΦΙΛΟΚΛΕΩΝ

νῆ ΔΙ', ἀλλὰ ψεύδεται.

ΒΑΣΙΛΕΩΝ

ὦ δαιμόνι', ἐλέει τοὺς τάλαιπωρομένους.
 οὗτος γὰρ ὁ Λάβης καὶ τραχήλῳ ἐσθίει
 καὶ τὰς ἀκάνθας, κοῦδέποτ' ἐν ταύτῳ μένει.
 ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον.
 αὐτοῦ μένων γὰρ ἄττ' ἂν εἴσω τις φέρη,
 τούτων μεταίτεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.

970

thus gives the right shade of meaning. Hermann observes that the Latins have no exactly equivalent construction, but that the Germans have; e.g. in Sophocles he well translates, 'damit ich blind und taub wäre,' and 'damit ich nie gezeigt hätte wer ich bin.' At the same time I would urge, in favour of Monk and his followers, that such conjunctions as *ὡς ὅπως* partake of the character of relatives, and indeed were possibly relatives originally: compare the Latin 'quo,' which comes to be 'that.' And the more common English way of putting such a sentence is, 'why didst thou not receive me? (or, 'would thou hadst &c.' or, 'thou shouldst have &c.') so had I never shewn.' Cf. note on *Nub.* 1158, 669 for this difference of Greek and English idiom. Shakspeare's, 'I would I were a glove upon that hand, *That* I might touch that cheek,' is a case for this construction, and is so rendered in a Porson exercise.

964 ταμιεύουσ'.] As a political term this would be a dispenser of moneys, provisions, &c. 'treasurer,'

Mitch. In a house it would be 'housekeeper, steward,' or perhaps here 'pantler, butler-man.'

967 ἐλέει.] This must be a dissyllable in pronunciation, unless, as Dindorf in his notes proposes, we throw out τοῖς. In one edition Dindorf writes ἐλεῖ, 'recte, ut videtur,' says Meineke. And ἐλεῖνός for ἐλεεινός rests on good authority. But possibly some of these combinations were monosyllabically pronounced, and yet not monosyllabically written. Cf. νεανικήν in v. 1067, and (if the vulg. be retained) ἀπεωσάμεσθα in v. 1085.

968—72. Labes can eat odds and ends and fish bones, and is here, there, and everywhere: the other stops at home, and wants to be well fed. The activity of Laches and the lazy greediness of Cleon are contrasted.

970 οἰκουρὸς.] Κλέωνά φησιν ἐν δομυχοῦντα τὰ τῆς πόλεως κατεσθίειν. Schol. Brunck, followed by Hirschig and Meineke, reads οἰκουρεῖν; which seems better, but the MS. reading is not indefensible: 'is a sort of stay-at-home-merely.'

ΦΙΛΟΚΛΕΩΝ

αἰβοῖ, τί κακόν ποτ' ἔσθ' ὅτ' μαλάττομαι;
κακόν τι περιβαίνει με, κάναπείθομαι.

ΒΑΕΛΤΚΛΕΩΝ.

ἴθ', ἀντιβολῶ σ', οἰκτεῖρατ' αὐτόν, ὦ πάτερ, 975
καὶ μὴ διαφθείρηται. ποῦ τὰ παῖδια;
ἀναβαίνειτ', ὦ πονηρὰ, καὶ κνυζούμενα
αἰτεῖτε ἀντιβολεῖτε καὶ δακρύετε.

ΦΙΛΟΚΛΕΩΝ.

κατάβα κατάβα κατάβα κατάβα.

ΒΑΕΛΤΚΛΕΩΝ.

καταβήσομαι.

καίτοι τὸ κατάβα τοῦτο πολλοὺς δὴ πάνν 980
ἐξηπάτηκεν. ἀτὰρ ὅμως καταβήσομαι.

ΦΙΛΟΚΛΕΩΝ.

ἐς κόρακας. ὥς οὐκ ἀγαθόν ἐστι τὸ ροφεῖν.
ἐγὼ γὰρ ἀπεδάκρυσσα νῦν γνώμην ἐμὴν
οὐδέν ποτ' ἀλλ' ἢ τῆς φακῆς ἐμπλήμενος.

973 αἰβοῖ.] Philocleon is disgusted to find that he is softening. Bdelycleon takes advantage of this, and produces the little ones of the accused, to whine and excite commiseration. It was a common custom both with Greeks and Romans to bring the family into court, that their tears might move the judges. Cf. Dem. c. Mid. 574. Racine takes this idea, 'Venez, famille désolée, Venez, pauvres enfans, qu'on veut rendre orphelins, Venez, faire parler vos esprits enfans. Oui, Monsieur, vous voyez ici notre misère. Nous sommes orphelins, rendez-nous notre père, &c.'

975 οἰκτεῖρατ'.] Plural, because Philocleon was but one of many dicasts.

979 κατάβα.] The customary word for the dicasts to say, when they had heard enough to convince

them, and bade the pleader come down from his place and say no more. But they sometimes deceived the hope of acquittal thus raised.

982 ἐς κόρακας.] A curse on either the defendant or the porridge; perhaps on both, as Mitchell takes it, 'Curse on yourself and curse upon this pottage!'

983, 4 ἐγὼ γὰρ...ἐμπλήμενος.] 'For I wept freely but now, as I think, for no earthly reason but because I was full of the lentil porridge;' the heat of which brought tears to his eyes. For γνώμην ἐμὴν cf. Pac. 232, καὶ γὰρ ἐξέναι γνώμην ἐμὴν μέλλει. The old interpretation, 'I wept away my judgment, lost my cool judgment in my tears,' is certainly wrong. Meineke's ἐπεδάκρυσσα is confirmed by the Scholiast's ἐπεδάκρυσας τῷ τῶν παίδων ὀδυρμῷ, but is against all MSS.

ΒΛΕΑΤΚΛΕΩΝ.

οὐκοῦν ἀποφεύγει δῆτα;

ΦΙΛΟΚΛΕΩΝ.

χαλεπὸν εἰδέναι.

985

ΒΛΕΑΤΚΛΕΩΝ.

ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.
 τηρδὶ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον
 μύσας παρᾶξον ἀπόλυσον, ὦ πάτερ.

ΦΙΛΟΚΛΕΩΝ

οὐ δῆτα· καθαρίζειν γὰρ οὐκ ἐπίσταμαι.

ΒΛΕΑΤΚΛΕΩΝ

φέρε νῦν σε τηρδὶ τὴν ταχίστην περιάγω.

990

ΦΙΛΟΚΛΕΩΝ

ἔθ' ἔσθ' ὁ πρότερος;

987 τηρδὶ.] He gives him a pebble to vote with, a pebble 'condemnatory,' καταδικάζουσαν. This he wishes him to put into the urn called *ἄκυρος* and also *ὑστερος*. The consequence would be the acquittal of the prisoner. Philocleon refuses to do that, but is so led round that he in the end mistakes the urn into which he puts his condemnatory vote, and unintentionally acquits. There were, it appears, two urns, the one called *κύριος*, of brass, the other *ἄκυρος*, of wood. There were also two kinds of voting pebble, one bored through with a hole, the other entire and solid (*τετραπημένῃ, πληρῆς*), or sometimes one black, the other white. The perforated or black were for condemnation, the solid or white for acquittal. That a vote might be used effectually it had to be dropped into the 'valid' urn (*κύριος*): the other vote was then put into the 'invalid' urn, and had no effect. The votes found in the 'valid' urn were counted, and the result was according to the excess or defect of one or the other. The

urns were from their position called *πρότερος* and *ὑστερος*: but what this position was exactly, is uncertain. Richter thinks the *πρότερος* was close to the tribunal, the *ὑστερος* further off, beyond where the advocate, witnesses, &c., stood, so that the dicasts put their useless vote into this just before leaving the court.

988 μύσας κ. τ. λ.] 'Shut your eyes and pass on hastily to the further urn and acquit him.' This Philocleon refuses to do, retorting on his son his own words at v. 959, 'that he is no scholar,' and knows but one trade, viz. that of condemning.

990 φέρε νῦν σε.] Bdelycleon pretends to be resigned, and offers to conduct him to the *πρότερος* *κάδικος*; but in some way so misleads him that he finds the *ὑστερος* where the *πρότερος* should, according to his idea, be, and into it he drops his condemning vote. This amounts to an acquittal; for the other vote, that of acquittal, of course goes into the 'valid' urn.

ΒΑΕΑΤΚΛΕΩΝ

οὗτος.

ΦΙΛΟΚΛΕΩΝ

αὕτη 'νταῦθ' ἔνι.

ΒΑΕΑΤΚΛΕΩΝ

ἐξηπάτηται, κάπολέλυκεν οὐχ ἐκόν.

ΦΙΛΟΚΛΕΩΝ

φέρ' ἐξεράσω.

ΒΑΕΑΤΚΛΕΩΝ

πῶς ἄρ' ἠγωνίσμεθα;

ΦΙΛΟΚΛΕΩΝ

δείξειν ἔοικεν.

ΒΑΕΑΤΚΛΕΩΝ

ἐκπέφευγας, ὦ Λάβης.

πάτερ πάτερ, τί πέπονθας;

ΦΙΛΟΚΛΕΩΝ

οἴμοι, ποῦ 'σθ' ὕδωρ; 995

ΒΑΕΑΤΚΛΕΩΝ

ἐπαίρει σαυτόν.

ΦΙΛΟΚΛΕΩΝ

εἰπέ νυν ἐκεῖνό μοι,

ὄντως ἀπέφυγεν;

993 ἐξεράσω.] Cf. Aesch. *Eum.* 742, ΑΘ. ἐκβάλλεθ' ὡς τάχιστα τευχέων πάλους, ὅσοις δικαστῶν τοῦτ' ἐπέσταλται τέλος. OP. ὦ Φοῖβ' Ἀπολλόν, πῶς ἀγὼν κριθήσεται; This makes for Dindorf's text against Meineke's; for the dicast Philocleon should empty out and count the votes. But πῶς ἄρ' ἠγωνίσμεθα; does look rather as if it were an impatient question thrown in during the counting; and in the passage of Aeschylus Orestes, the defendant, puts the question. Hence I have slightly altered the arrangement of the dialogue, which now runs thus: 'PHI, Come, let me turn out the votes. BD. How have we sped in the trial?

PHI. 'Twill soon be shewn. BD. Labes, you are acquitted!' Bdelycleon, interested for the accused, asks, 'how have we sped?' and then sees at once the result and tells it to the defendant before the old dicast, in his astonishment and disgust, can get out a word.

994 δείξειν ἔοικε.] Sc. τοῦργον. Cf. *Lys.* 375, τοῦργον τάχ' αὐτὸ δείξει.

995 ποῦ 'σθ' ὕδωρ.] The old man is fainting: cf. *Ran.* 481, ἀλλ' ὠρακιῶ· ἀλλ' οἷσε πρὸς τὴν καρδίαν μου σπογγίαν.

996 ἐπαίρει σαυτόν.] Cf. Eur. *Androm.* 1076, ἂ ἂ, τί δράσεις, ὦ γεραιέ; μὴ πέσης· ἐπαίρει σαυτόν. ΠΗ. οὐδέν εἰμ'· ἀπωλόμην.

ΒΑΕΛΤΚΛΕΩΝ

νῆ Δί'.

ΦΙΛΟΚΛΕΩΝ

οὐδέν εἰμ' ἄρα.

cf. *Seb. nullus sum*

ΒΑΕΛΤΚΛΕΩΝ

μὴ φροντίσης, ὦ δαιμόνι', ἀλλ' ἀνίστασο.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν ἐμαντῶ τοῦτ' ἐγὼ ξυνείσομαι,
 φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι; 1000
 ἀλλ', ὦ πολυτίμητοι θεοὶ, ξύγγνωτέ μοι
 ἄκων γὰρ αὐτ' ἔδρασα κού τοῦμοῦ τρόπου.

ΒΑΕΛΤΚΛΕΩΝ

καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γάρ σ', ὦ πάτερ,
 θρέψω καλῶς, ἄγων μετ' ἐμαντοῦ πανταχοί,
 ἐπὶ δεῖπνον, ἐς ξυμπόσιον, ἐπὶ θεωρίαν, 1005
 ἄσθ' ἡδέως διάγειν σε τὸν λοιπὸν χρόνον.
 κούκ ἐγχανεῖται σ' ἐξαπατῶν Ὑπέρβολος.

999 ξυνείσομαι.] 'How shall I be conscious of this deed with myself,' *i. e.* 'how can I yet live and know that I have done this deed,' which almost = 'how can I pardon myself for this?' To share in the knowledge of a deed (if criminal), and to make no effort to expose it, is in effect to consent to it, or to pardon it; hence the common meaning of *συγγιγνώσκειν*. The Latins took a different compound to express the same thing, 'ignoscere' 'to (apparently) *not* know, to refuse to know, ignore, wink at,' and so 'to pardon.' The one language expresses pardon by inward acquiescence in the knowledge of a crime; the other by outward denial of such knowledge.

1002 κού τοῦμοῦ τροπού.] 'And not (as a deed) fitting my character, not after my wont.' The genitive is the same as that in the common

phrases ἀγαθοῦ ἐστιν ἀγαθὰ πράττειν and the like. It was not δικαστικοῦ τρόπου to acquit. 'Not such my wont, as those who know me know' (Tennyson) Philocleon might have said.

1003 καὶ μηδὲν ἀγανάκτει γ'.] 'Yes, yes, and don't be so overmuch grieved.' The γε gives assent to Philocleon's excuse.

1005 θεωρίαν.] Philocleon is to give up law and do nothing but enjoy himself at feasts and theatres. The same kind of retirement is proposed for Cratinus in *Eg.* 536. The 'reformed' life which the old man is to lead is not of the highest order, and is no doubt a satire on the follies and excesses in that direction which were prevalent at Athens in our poet's age.

1007 Ὑπέρβολος.] Cf. *Nub.* 551, 623, 876, 1065.

ἀλλ' εἰσῴμεν.

ΦΙΛΟΚΛΕΩΝ

ταῦτά νυν, εἴπερ δοκεῖ.

ΧΟΡΟΣ

ἀλλ' ἔτε χαίροντες ὅποι βούλεσθ'.

ὑμεῖς δὲ τέως, ὦ μυριάδες

ἀναρίθμητοι,

νῦν μὲν τὰ μέλλοντ' εὖ λέγε-

σθαι μὴ πέσῃ φαύλως χαμᾶς

εὐλαβεῖσθε.

τοῦτο γὰρ σκαιῶν θεατῶν

ἐστὶ πάσχειν, κοῦ πρὸς ὑμῶν.

νῦν αὖτε λεῶ πρόσσχετε τὸν νοῦν, εἴπερ καθαρὸν τι φιλεῖτε.

1008 Philocleon resigns himself to the change, and they go in to prepare for it, leaving the stage clear for the parabasis.

1009. The parts of this parabasis are: κομμάτιον, 1009—1014, parabasis proper (or anapaests) 1015—1050, μακρὸν, 1051—1059, στροφή, 1060—1070, ἐπίρρημα, 1071—1090, ἀντιστροφή, 1091—1100, ἀντεπίρρημα, 1101—1121.

ἀλλ' ἔτε χαίροντες.] Cf. *Eg.* 498, *Nub.* 510, ἀλλ' ἴθι χαίρων, κ.τ.λ.

1010 μυριάδες.] To be taken rather vaguely of multitudes. Strictly speaking the 'myriads' of the audience would not be many, as Richter reminds us; but each myriad of itself may be ἀναρίθμητος. Plato uses μυριάδες ἀναρίθμητοι, of the numerous generations of forefathers that have preceded us, *Theaet.* 175, A.

1012 πέσῃ.] As did the *Clouds*, to the first exhibition of which he refers here and further on in this parabasis.

1013 σκαιῶν.] The exact opposite is δεξιός, a favourite word of compliment to the Athenians. Cf. *Nub.* 524—27, ἀνεχώρουν ὑπ' ἀνδρῶν

φορτικῶν...ταῦτ' οὖν ὑμῖν μέμφομαι τοῖς σοφοῖς...ἀλλ' οὐδ' ὥς ὑμῶν...πρόδωσω τοὺς δεξιούς: cf. also *Nub.* 521, θεατὰς δεξιούς. Euripides opposes σκαιὸς and σοφός: *Med.* 190, σκαιὸς δὲ λέγων κούδεν τι σοφὸς τοὺς πρόσθε βροτοὺς οἷ' ἂν ἀμάρτοις.

1015—1050. The poet complains of unjust treatment. He has done the Athenian public good service: first in the name of other poets, then in his own. He has not debased his Muse to gratify others, nor has he attacked the small; but has boldly withstood the great and powerful, Cleon especially. Also he has exposed other plagues and corrupters of public morals. But the Athenians, though they honoured him at first, gave him up last year, and rejected the best play he had ever given them: entirely through their want of understanding, and through no fault of the poet.

1015 πρόσσχετε.] Cf. *Nub.* 575, *Eg.* 504.

καθαρὸν.] Cf. above v. 631, καθαρῶς λέγοντος. The word means here 'genuine, pure,' the real thing, as opposed to what is specious but of no real worth.

μέμψασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητὴς νῦν ἐπιθυμεῖ. 1016
ἀδικεῖσθαι γὰρ φησὶν πρότερος πόλλ' αὐτοὺς εὖ πεποικώς,
τὰ μὲν οὐ φανερώς, ἀλλ' ἐπικουρῶν κρύβδην ἑτέροισι ποιη-
ταῖς,

μιμησάμενος τὴν Εὐρυκλέους μαντεῖαν καὶ διάνοιαν,
εἰς ἀλλοτρίας γαστέρας ἐνδὺς κωμωδικὰ πολλὰ χέασθαι
μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ' ἑαυτὸν, 1021
οὐκ ἀλλοτρίων, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἠνιοχήσας.
ἀρθεῖς δὲ μέγας καὶ τιμηθεῖς ὡς οὐδεὶς πώποτ' ἐν ὑμῖν,
οὐκ ἐκτελέσαι φησὶν ἐπαρθεῖς οὐδ' ὀγκῶσαι τὸ φρόνημα,

1017 ἀδικεῖσθαι πρότερος.] 'That he is the first to suffer wrong,' not only having done the public no wrong himself, but having done it much good.

1018 ἐπικουρῶν κ.τ.λ.] Philonides and Callistratus were the poets under whose names Aristophanes' earliest plays came out: viz. the *Babylonians*, *Banqueters*, *Acharnians*. For another mention of this, cf. *Nub.* 530, sqq.

1019 Εὐρυκλέους.] A ventriloquist and diviner at Athens, from whom others of the same trade were afterwards called Euryclidae. Schol.

1020 εἰς ἀλλοτρίας.] As Eurycles throws his voice into others, so did I with my plays. Others seemed the utterers; I was the real source of the words which flowed out.

χέασθαι.] Infin. dependent on μιμησάμενος. ἐνδὺς χέασθαι=ἐνδύ-
ναι καὶ χέασθαι: so that the syntax will be μιμησάμενος Εὐρυκλέα (ὥστε) ἐνδύναι εἰς ἀλλ. γ. καὶ χέασθαι.

1021 καθ' ἑαυτὸν.] The *Knights* was Aristophanes' first play exhibited in his own name. And the Scholiast remarks that none would run the risk of acting Cleon's part, hence Aristophanes had to act it himself. This would give peculiar force to κινδυνεύων καθ' ἑαυτὸν; but it is not necessary here to understand anything more than

the risk of failure before the audience. And καθ' ἑαυτὸν, 'by himself,' in his own name, is merely opposed to the ἐπικουρῶν ἑτέροις. Cf. *Eg.* 513, ὡς οὐχὶ πάλαι χορὸν αἰτοῖη καθ' ἑαυτὸν.

1022 ἠνιοχήσας.] 'Having taken on him to rein the mouths of his own and no others' muses.' The poet, when he had entered as it were into others who were to utter his thoughts, might be termed the charioteer or controller of their mouths, or of the strains to issue from them. For a bold metaphorical use of ἠνιοχος, cf. *Nub.* 602, αἰγῖδος ἠνιοχος.

1023 ἀρθεῖς δὲ μέγας.] Cf. *Dem. Olynth.* II. 20, ὥσπερ οὖν διὰ τούτων ἦρθη μέγας, οὕτως ὀφείλει διὰ τῶν αὐτῶν τούτων καὶ καθαιρεθῆναι πάλιν.

1024 οὐκ ἐκτελέσαι κ.τ.λ.] There is a difficulty here, which Reiske saw, and thought ἐκτελέσαι corrupt; but the other commentators seem to pass it over. οὐκ ἐκτ. φ. ἐπ., must mean 'he does not—elated by his honours—say he has attained perfection, done everything that there is to do.' And so the Scholiast says: οὐκ ἐπὶ τέλος ἔδοξεν αὐτῷ ἔλθειν οὔτε τῆς ποιήσεως οὔτε τῶν ἐπαίνων. For that ἐκτελέσαι ἐπαρθεῖς=τελέως ἐπαρῆναι, 'to be completely elated,' as Florens says, following the earlier (and not very intelligible) part of the Scholium, is hardly possible. But οὐδ' ὀγκῶ-

οὐδὲ παλαίστρας περικωμάζειν πειρῶν· οὐδ' εἴ τις ἐρασ-
 κωμφοδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπευδε πρὸς αὐτὸν, ἢ
 οὐδενὶ πώποτε φησι πιθέσθαι, γνώμην τιν' ἔχων ἐπιεικῇ
 ἵνα τὰς Μούσας αἰσιν χρήται μὴ προαγωγὸς ἀποφώνη.
 οὐδ' ὅτε πρῶτόν γ' ἤρξε διδάσκειν, ἀνθρώποις φήσ' ἐπιθέ-
 αλλ' Ἑρακλέους ὀργὴν τιν' ἔχων τοῖσι μεγίστοις ἐπιχει-

σαι τ. φ., does not follow with any good sense the clause οὐκ ἐκτ. φ. ἐπ. 'he does not profess to have done everything, nor to be puffed up.' What is wanted is, 'He denies that he...or was puffed up.' And the phrase ἐκτελέσαι ἐπαρθεῖς cannot be reasonably explained of anything that the poet would deny. If there is corruption in the text and a change needed (as it seems to me there is), I would propose ὀγκώσας and περικωμάζει. 'He does not—elated or puffed up in thought—profess to have done everything, nor does he go round &c.' Or we might read ὀγκοῦται, 'He does not profess perfection, nor is he puffed up, nor does he &c.' For ὀγκοῦσθαι, cf. *Ran.* 703, ὀγκωσόμεσθα κάποσεμνυνόμεθα.

1025 παλαίστρας περικωμάζειν πειρῶν.] Cf. *Pis.* 762, καὶ γὰρ πρότερον πράξας κατὰ νοῦν οὐχὶ παλαίστρας περινοστῶν παῖδας ἐπειρῶν. Brunck's correction of the MSS. περιῶν or περιῶν to πειρῶν here seems certain. There is a hit at Europolis, the Scholiast tells us, who περιῖει τὰς παλαίστρας σεμνυνόμενος καὶ τοῖσιν παισὶν ἑαυτὸν δῆλον ποιῶν τῆς νίκης ἔνεκα.

1025—28. Nor would he hold his tongue to screen any, and so connive at their wickedness.

1029. πρῶτόν γ'.] As it was now certainly known that the earlier plays, exhibited under the names of others, were written by Aristophanes, this probably refers to those earlier plays. Some have explained ἤρξε διδάσκειν to refer to the *Knights*, because αἱ διδασκαλαὶ φέρουσι τοὺς

ἱππεῖς πρώτους ἐπ' αὐτοῦ καθέ-
 But the *Babylonians* was conc
 in attacking Cleon, and can h
 be excluded from the *θρασυέ-
 στὰς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ
 χαρῶδοντι.*

ἀνθρώποις.] 'Mere men' as
 posed to τοῖσι μεγίστοις (θῆ-
 κνωδάλοις) 'mighty monsters'.
 changes proposed ἀνθρωπίσκους
Pac. 751), ἀνδραρίοις ἐπιθ.
 hardly needed. Hercules' lab
 and contests were generally
 such as were more than man.
 the Scholiast evidently comm
 ἀνθρώποις, saying: ἀλλὰ τέρασ
 δαίμοσιν. 'When first the s
 trade of instruction he ess
 monsters not men were his g
 sirs; Strange Leviathans that
 strength and mettle, and had t
 Alcides their fury to tame,
 Mitchell.

1030. ἐπιχειρεῖν.] Meineke
 ἐπιχειρεῖ on no MS. authorit
 avoid (I suppose) the infinitive
 sent following upon the infini
 aorist. But as in direct gr
 narrative the present indicati
 used of past events, so the infini
 of the present may be put in ob
 narration, Cf. *Eq.* 514, φησὶ
 ἀνὴρ οὐχ ὑπ' ἀνολας...διατρ
 where the delay meant is a del
 past time, though expressed b
 present infinitive; and furthe
 v. 541, ταῦτ' ὀρρωδῶν διέτριβε
 shows plainly that it is so.
 might translate here 'he set no
 says) on mere men, but with
 Herculean wrath he goes at m
 monsters'.

θρασύως ξυστὰς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι,
οὗ δεινότεται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτίνες ἐλαμπον,
ἐκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο
περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὀλεθρον τετο-
κνίας,
ῥώκης δ' ὁσμὴν, Λαμίας δ' ὄρχεις ἀπλύτους, πρακτὸν δὲ κα-
μήλου.

1035

τοιοῦτον ἰδὼν τέρας οὐ φησιν δείσας καταδωροδοκῆσαι,

1031. καρχαρόδοντι.] Cf. *Eg.* 1017, σώζεσθαι σ' ἐκέλευσ' ἱερὸν
καρχαρόδοντα, in the oracle
quoted by Cleon about himself. In
752—758, this passage is re-
peated. The word καρχαρόδους is
applied by Homer to dogs (*Il.* κ.
iv. 86). Aristotle distinguishes
especially from χαυλιόδους, and
explains it thus τὰ μὲν χαυλιόδοντα
ὡς περὶ ὅς τὰ δ' ὀρεῖς καὶ ἐπαλ-
σσοντας, ὅθεν καρχαρόδοντα καλεῖ-
ται, ἐπεὶ γὰρ ἐν τοῖς ὁδοῦσιν ἡ ἰσχύς
ἐστίν, οἱ χρησμοὶ πρὸς τὴν ἀλκὴν
ἢ μὴ ἐμπίπτουσιν ὅπως μὴ ἀμ-
υνται τριβόμενοι πρὸς ἀλλήλους.
1032. Κύννης.] In *Eg.* 765,
Cleon professes himself to be the
son of Lysicles, Cynna and Sa-
raccho. These two last were
urlezans. There is reference to
his in Κύννης. Bergler compares
Homer's κυνὸς διματ' ἔχων (*Il.* α.
55): to which add the use of κυ-
νις and κυνώπης, and κυνοθαρήνης
(*heocr.* *Id.* xv. 53).

1033 ἐκατὸν δὲ κύκλῳ κ. κ.]
note the intentional alliteration;
which would be impaired, were we
to accept Bentley's conjecture γλωτ-
ται, as Meineke is inclined to do.
Surely in a description of this kind
κεφαλαὶ ἐλιχμῶντο is not too bold a
phrase. Cleon is now a hundred-
headed hydra: each head is a flat-
terer's head, and his own, the arch-
flatterer's, in the middle. Or indeed
he may still be in his old character
of Cerberus (*Eg.* 1030), the number
of whose heads is variously told,

cf. *Hor. Od.* 111. 16, Cessit immanis
tibi blandienti Janitor aulae Cerberus,
quamvis furiale centum Muniant
angues caput ejus, atque Spiritus
teter saniesque manet Ore trilingui.

οἰμωξομένων.] 'Whom perdition
seize.' Some phrase like this seems
the best rendering of the participle;
which, strictly taken, asserts, that
that grief will seize them which the
speaker devoutly wishes may do so.

1034 φωνὴν...χαράδρας.] Cf. *Eg.*
137, κυκλοβόρου φωνὴν ἔχων. A loud
voice was a great advantage before
the Athenian multitude. In *Eg.*
218, φωνὴ μαρὰ is specified as a
qualification for a demagogue. De-
mosthenes more than once charges
Aeschines with possessing a loud
and coarse voice, as if it were a
fault; being himself, as is known,
at a disadvantage in this physical
quality, cf. *Dem. F. L.* p. 415, βιά-
σονται τοίνυν ἴσως, μεγαλόφωνοι καὶ
ἀναϊδεῖς ὄντες.

1035 ῥώκης.] Cf. *Hom. Od.* δ.
406, ῥώκαι...πικρὸν ἀποπνεύουσαι
ἀλὸς πολυβενθέος ὀδμήν, 441, τῆρε
γὰρ αἰνῶς φωκάων ἀλιτροφένων ὀλο-
ώτατος ὀδμή. Cleon's unsavoury
trade is frequently attacked in the
Knights.

Λαμίας.] Lamia was a sort of
female hob-goblin wherewith they
terrified children.

1036 καταδωροδοκῆσαι.] Not,
as Bergler says, 'to give bribes,'
but, as elsewhere, 'to take bribes.'
The poet is not frightened into
taking a bribe and holding his
tongue, but boldly assails Cleon.

ἀλλ' ὑπὲρ ὕμων ἔτι καὶ νυνὶ πολεμεῖ· φησὶν τε μετ' αὐτοῦ
τοῖς ἡπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν,
οἱ τοὺς πατέρας τ' ἤγχον νύκτωρ καὶ τοὺς πάππους ἀπέ-
πνυγον,
κατακλινόμενοι τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν ἀπράγμοσιν
ὑμῶν
1040
ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων,

1037 μετ' αὐτοῦ.] 'With him;
i. e. not only Cleon did he assail,
but other plagues as well. μετ'
αὐτὸν 'after him' Bentley. And the
change is very slight, the confusion
between *ν* and *ν* being frequent.
Cf. above v. 416, and *Eg.* 798.
This would give more precisely the
order of the two attacks; that on
Cleon in the *Knights*, that on the
'agues &c.' in the *Clouds*.

1038 ἡπιάλοις.] Explained in
the Scholiast by *μγοπύρετοι*, and τὸ
πρὸ τοῦ πυρετοῦ κρῖος. Didymus
rather identifies the word with *ἡπιά-
λης* and *ἐφιάλης* 'the nightmare;'
whereas Ruhnken (on Timaeus'
Lexicon) quotes from Phrynichus
this distinction: *ἡπιάλης*, ὁ ἐπιπύ-
πτων καὶ ἐφέρπων τοῖς κοιμωμένοις
δαίμων τὸ δὲ ἡπιάλος διὰ τοῦ ὀ-
μικροῦ ἑτερόν τι σημαίνει, τὸ καλού-
μενον *μγοπύρετον*. But whether
ἡπιάλοις mean here 'shivering fits,
agues,' or 'night-mares,' matters
little. Either might be precursors
of fever, and be naturally joined
with *πυρετοῖσιν*. What is more im-
portant is the general bearing of the
passage. And there can be no doubt
that it refers to the *Clouds*, and that
the *ἡπιάλοι* mean the sophists. Yet
whether all the details can be ex-
plained from the *Clouds*, as we have
the play, is doubtful. The Scholiast
says *ἡπιάλους αὐτοὺς ὠνόμασεν ὡς
ῥαγρότητα περισκώπτων*, but he also
notes that Aristophanes in the
Clouds uses the phrase *ἅμα δ' ἡπιά-
λος πυρετοῦ πρόδρομος*. Now this
phrase is not found in our edition of
the *Clouds*, but it may have been in
the first edition; and there may

have been other passages and scenes
also which would explain more satis-
factorily the allusions in the four
following lines, which do not ap-
pear to me to be explicable from the
Clouds as it has come down to us.
Fritzsche thinks the first *Clouds* was
very different from our play, relying
much on this passage; and without
determining how far it differed, I
should agree that the expressions
here are too definite to refer only to
the scenes which Aristophanes' text
now gives.

1039 οἱ τοὺς πατέρας κ. τ. λ.]
'Throttling fathers by night,' and
'choking grandfathers,' finds no
sufficient explanation in Phidippides'
beating of his father. The 'agues
and fevers' (sophists) might be said
indeed to commit these enormities,
if they persuaded men so to do, but
a more definite reference is wanted.

1040 κατακλινόμενοι κ. τ. λ.]
This, again, finds no warrant in our
Clouds. The devices of Socrates,
or his disciples, or of Strepsiades,
when made to wrap himself up and
think, do not suit with this passage.
Shifts to evade payment of debt are
mentioned, but not legal traps for
the simple and unwary. Richter
renders *κατακλ.* 'incubantes tam-
quam incubi in cubilibus.' But
'night-mares framing legal subtleties'
is an odd idea. Perhaps it is
rather that the sophists were repre-
sented as lying on their beds and
devising such things.

ἀπράγμοσιν.] Cf. *Eg.* 261, *κἄν
τῶν αὐτῶν γινῶς ἀπράγμον' ὄντα καὶ
κεχρηότα*, κ. τ. λ.

1041 ἀντωμοσίας, κ. τ. λ.] 'Affi-

ᾧστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὡς τὸν πολέμαρχον.
 τοιόνδ' εὐρόντες ἀλεξίκακον, τῆς χάρας τῆσδε καθαρτῆν,
 πέρυσιν καταπρόδωτε καινοτάταις σπείραντ' αὐτὸν διανοίαις,
 ἅς ὑπὸ τοῦ μὴ γηῶναι καθαρῶς ὑμεῖς ἐποιήσατ' ἀναλδείς·
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὅμνυσιν τὸν Διόνυσον
 μὴ πάποτ' ἀμείνουν' ἔπη τούτων κωμωδικὰ μηδέν' ἀκοῦσαι.
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παραχρήμα,
 ὁ δὲ ποιητὴς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,
 εἰ παρελάνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν.
 ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,

1051

daivts, summonses, depositions;
 legal terms explained in *Dict. Antiq.*
 p. 335, 336, under *Δίκη*.

1042 ἀναπηδᾶν.] 'So that they
 jumped up,' as if suddenly startled
 from sleep: the word rather suits
 the 'nightmare' explanation of *ἡπί-*
αλοι.

πολέμαρχον.] The polemarch was
 the protector of strangers and resi-
 dent aliens. Such would be these
ἀπρόγμοι: see the passage from
 the *Knight*, referred to on v. 1040.

1043 ἀλεξίκακον.] Applied to
 Hermes in *Pac.* 422; but oftener as
 an epithet of Hercules; and Aristo-
 phanes above, at v. 1030, is com-
 pared to him. Hercules was a
 'ranger of the earth' from all mon-
 sters &c.; so was the poet to Attica.

1044 πέρυσιν.] When the *Clouds*
 was exhibited, and gained no prize.
 καινοτάταις.] Cf. *Nub.* 546, οὐδ'
ἡμᾶς ἔγγω 'ἔσπατ' ὅς τις καὶ τρις ταῦτ'
εἰσάγων, ἀλλ' αἶ καὶ καὶς ἰδέας ἐσφένων
σφίζομαι, οὐδὲν ἀλλήλων ὁμοίας
καὶ πάσας δεξιάς.

σπείραντ'.] The metaphor is con-
 tinued in *ἀναλδείς*. He had sowed
 good seed, but not reaped a good
 harvest. Bothe prefers to read *δια-*
ροίας; which is simpler; Meineke
 mentions with approval a conjecture
 of Hecke, *αὐτὴν*, 'having sown it,'
 i. e. the land. But it seems as well
 for this accusative to be understood,
 and to keep *αὐτὸν*, 'you sacrificed
 him when he sowed (the field) with

most novel ideas.'

1045 τοῦ μὴ γηῶναι.] He up-
 braids them with want of judgment
 in not appreciating his best play.
 The same complaints are made in
 the parabasis of the *Clouds*, which
 certainly belongs to the second edi-
 tion of that play.

1046 σπένδων πόλλ' ἐπὶ πολ-
 λοῖς.] Sc. βώμοις or ἱεροῖς. With
 many a libation, and many a vow,
 he will swear that never was a better
 play. Cf. *Nub.* 518, *κατερῶ πρὸς*
ὑμᾶς ἐλευθέρως τ' ἀληθῆ νῆ τὸν Διόνυ-
σον τὸν ἐκθρέψαντά με. οὕτω νική-
σαιμι τ' ἐγὼ καὶ νομιζομένην σοφὸς, ὡς
... ἡγούμενος... ταύτην σοφώτατ' ἔχειν
τῶν ἐμῶν κωμωδιῶν πρώτους ἤξιος'
ἀναγεῖν' ὑμᾶς.

1048 τοῦτο μὲν οὖν κ.τ.λ.] It is
 a discredit to some of you not to
 have appreciated me; but no dis-
 credit whatever to me in the eyes of
 the wise. So in *Nub.* 527 he appeals
 to the *δεξιοί*.

1050 εἰ παρελάνων.] The meta-
 phor is from a chariot race. If the
 poet's chariot has failed to win, and
 has been broken in the race, it was
 while nobly striving to beat his
 rivals. *τὴν ἐπίνοιαν*, 'the thoughts,
 devices, wit, &c. of the play.' τὰ
ἐπινοήματα τῶν δραμάτων. Schol.

1051—59. Therefore for the fu-
 ture you must take better care of
 your good poets and their happy
 thoughts, if you want to be thought
 clever fellows.

ὦ δαιμόνιοι, τοὺς ζητούντας
καινόν τι λέγειν κάξευρίσκειν
στέργετε μᾶλλον καὶ θεραπεύετε,
καὶ τὰ νοήματα σώζεσθ' αὐτῶν
ἐσβάλλετε δ' ἐς τὰς κιβωτοὺς
μετὰ τῶν μῆλων.

1055

κὰν ταῦτα ποιῇθ', ὑμῖν δι' ἔτους
τῶν ἱματίων
ὀξήσει δεξιότητος.

ὦ πάλαι ποτ' ὄντες ὑμεῖς ἄλκιμοι μὲν ἐν χοροῖς, 1060
ἰλκιμοὶ δ' ἐν μάχαις,
καὶ κατ' αὐτὸ δὴ μόνον τοῦτ' ἄνδρες ἀλκιμώτατοι,

1052 ζητούντας...λέγειν.] 'Those who seek out something new to say.' The construction seems rather ζητούντας τι (ὥστε) λέγειν than ζητ. λέγειν τι. A parallel from *Av.* 465 is quoted by Bergler; λέγειν ζητῶ τριπλάι μέγα καὶ λαρυὸν ἔπος τι.

1055 τὰ νοήματα σώζεσθ'.] Do not let them fail, as our poet's ἐπινοια did (v. 1050): cf. above, 1012, μὴ πέσῃ φαύλως χαμᾶς' εὐλαβείσθε.

1057 μετὰ τῶν μῆλων.] εἰώθασι γὰρ εἰς τὰ κιβώτια μῆλα βάλλειν δι' εὐοσμίας. Schol. By 'putting them into their clothes' chests, that their garments might smell of cleverness,' it is meant that they should lay them well to heart and so store them up, which would give them a savour of cleverness all the year through. Mitchell quotes from Chaucer a compliment to breath as sweet as 'hord of apples laid in hay or heth.'

1059 τῶν ἱμ. ὀξήσει δεξιότητος.] Cf. *Pac.* 529, τοῦ μὲν γὰρ ὄξει κρομμυοξεργμίας, ταύτης δ' ὀπώρας, and *Ach.* 852, δὲ τῶν μασχαλῶν πατρὸς τραγασαίου.

1060—1120. In the strophe the Chorus lament that their youth is gone, but think that they are still better than the foppish striplings of the modern days. They then (in the epirrhema) explain their wasp-like garb, describing their deeds in

battle against the barbarian, which gained for them the appellation of wasps. Again (in the antistrophe) they recal their youthful deeds; how they won what the younger men now steal: and (in the antepirrhema) shew that there is a waspish element in their behaviour at home; that they freely use their stings; but that there are idle drones among them, and that this rule ought to be enforced: 'no work, no pay.'

1060 ὦ πάλαι.] With allusion to the proverb quoted in *Plut.* 1001, πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι, of which the Scholiast on that place gives the reported origin. It was at any rate a proverb of those who had formerly flourished but now did so no longer.

1062 καὶ κατ' αὐτὸ κ.τ.λ.] This line is corrupt in MSS., ending with ἄνδρες μαχμώτατοι ἀλκιμώτατοι αὐτοκμώτατοι, Bentley. ἀλκιμώτατοι, Porson; and the repetition of the same adjective seems better, and is rather nearer in termination to the MS. μαχμώτατοι.

τοῦτ'.] In fighting and dancing, as opposed to law-suits, which are now their only strong point. Seager thinks τοῦτο is said δευτικῶς, pointing to their κέντρον. But this sting is the weapon that they have taken to in their old age.

τ' ἦν, πρὶν ταῦτα· νῦν δ'
 κύνου τ' ἔτι πολιώτεραι δὴ
 ἀνθοῦσιν τρίχες.
 ἀκ τῶν λειψάνων δεῖ τῶνδε βῶμην
 σχεῖν· ὥς ἐγὼ τοῦμόν νομίζω
 ἵναί κρεῖττον ἢ πολ-
 ῖνους νεανιῶν καὶ
 κεῦρυπρωκτίαν.

1065

1070

μῶν, ὧ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν
 ἡμᾶζει μ' ὄρῳ μέσον διεσφηκωμένον,
 μῶν ἔστιν ἢ πίνουα τῆς ἐγκεντρίδος,
 ἐγὼ διδάξω, κἂν ἄμουσος ἢ τὸ πρὶν.
 μῆεις, οἷς πρόσσεστι τοῦτο τούρροπύγιον,
 μόνοι δικαίως ἐγγενεῖς αὐτόχθονες,

1075

πρὶν ποτ' ἦν.] Didymus is parodied from Timotheos. It is a common-
 all poets: cf. Catullus in
 of the barque 'Sed
 suere'; Virgil's 'Fuit
 κνον...πολιώτεραι.] Cf.
 8. 1, Jam mea cycneas
 tempora plumas. The
 Aesch. *Agam.* 72—82,
 in age in a similar way.
 ψάνων.] The most must
 what remains, though it
 ἰσχυρὸς ἰσότηας, an *δναρ*
 ν, as Aeschylus terms it.
 κίννους.] 'Cincinnos,'
 and carefully dressed hair
 mian youth is continually
 Aristophanes' ridicule.
 much to boast of in that
 if.

κημα.] 'dress,' cf. *Eg.*
 ὡ σχήματι λαμπρός, and
 1170. But it almost in-
 lation in gait; indeed it
 here 'the mien, postures,
 12.
 ἔσον διεσφ.] 'Wasp-
 probably the chorus were
 led round the waist, so
 hem a waspish contour,

cf. *Plut.* 561, ἰσχυροὶ καὶ σφηκώδεις,
 opposed to fat aldermanic well-to-
 do fellows.

1073 ἢ τίς.] ἦτις Bentley, Por-
 son, and others. But 'if any won-
 ders at our waspish waists, what-
 ever is the meaning of our sting'
 would identify the waist with the
 sting, whereas it should rather be,
 'If any wonders at our waists, or
 (wonders) what means our sting.'
 An 'or' or 'and' seems wanted.
 Richter reads *χῆτις*. Unless indeed
 ἐγκεντρίς were taken to mean that
 in which the κέντρον was fastened,
 and so were to include the girdle
 which compressed the waist.

ἡμῶν ἔστιν.] ἡμῶν ἔστιν ἢ πίνουα
 τῆσδε τῆς, vulg. Some omit
 ἡμῶν, some ἔστω, some τῆσδε.

1074 διδάξω, κἂν ἄμ.] Eur.
Stilbeneoia (Fr. 664), μουσικὴν δ'
 ἀρα ἔρω διδάσκει κἂν ἄμουσος ἢ τὸ
 πρὶν.

1076 Ἀπτικοὶ κ.τ.λ.] Meineke
 omits this line with a 'delevit Ha-
 makerus' in his note. He omits v.
 1115, οὐκ ἔχωτες...φόρον in the
 antepirrhema.

ἐγγενεῖς.] So MSS. R, V. and
 it is rather preferable to ἐγγενεῖς.
 The exaggerated self-praise in ἡμεῖς

ἀνδρικώτατον γένος καὶ πλεῖστα τήνδε τὴν πόλιν
ὠφελῆσαν ἐν μάχαισιν, ἡνίκ' ἦλθ' ὁ βάρβαρος,
τῷ καπνῷ τύφων ἅπασαν τὴν πόλιν καὶ πυρπολῶν,
ἐξελεῖν ἡμῶν μενοιῶν πρὸς βίαν τὰνθρήνια,
εὐθὺς γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι
ἐμαχόμεσθ' αὐτοῖσι, θυμὸν δέξινην πεπωκότες,
στὰς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην ἐσθίω
ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.
ἀλλ' ὅμως ἀπεωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέρα.
γλαῦξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτα

ἐσμέν μόνοι. A. need not be urged as an objection to the line: for praise of themselves and of their poet is with the Aristophanic chorus quite the rule. The epirrhema in the *Knights* is in a similar spirit.

1078 ἡνίκ' ἦλθ' ὁ βάρβαρος.] Isocrates describes at some length the services of Athens against the barbarian, *Paneg.* p. 58—90.

1079 πυρπολῶν.] Cf. Herod. VIII. 50, ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγόμενων ἐληλύθει ἀνὴρ Ἀθηναῖος ἀγγέλλων ἡκεῖν τὸν βάρβαρον ἐς τὴν Ἀττικὴν καὶ πᾶσαν αὐτὴν πυρπολέσθαι. This is of what took place after the abandonment of Athens, before the battle of Salamis. But here τύφων and πυρπολῶν may be merely of the attempt and wish to burn; for what follows refers to Marathon, which was fought ten years earlier than Salamis.

1080 τὰνθρήνια.] τὰ τῶν σφηκῶν κηρία, ἀνθρήνας δὲ οἱ μὲν τὰς μελιττας, οἱ δὲ ἕτερον ζῶον κηροποιὸν παραπλήσιον σφηκί. Schol. Cf. *Nub.* 947. The words ἐξελεῖν, τύφειν, are specially applicable to taking wasps' or bees' nests. Cf. above v. 457, where the wasp chorus was smoked out.

1082 δέξινην.] Cf. *Eg.* v. 1304, δέξινην Ὑπέρβολον. Florens finds a reference to θύμον 'thyme,' a favourite food of bees, in θυμοῦ. Bergler thinks it may be so, but that it is a comic deviation from θυμὸς δέξιν, a

common phrase.

πεπωκότες.] 'Having drunk so imbibed the spirit of. Cf. v. 462, βεβρωκότες, and there.

1083 χελύνην ἐσθίω.] illustrates from Tyrtaeus, ἀλλ' ἀσπὶς μενέτω ποσὶν ἀμφ' ἰσχυροῦσι ἐπὶ γῆς χεῖλος δακῶν, Hom. *Od.* α. 381, χεῖλεσι φόντες.

1084 οὐκ ἦν ἰδεῖν.] It was Thermopylae, according to Diodorus (VIII. 226), that 'Die Spartan, hearing from a Tra that, when the barbarians hid their shafts, they hide the reason of the multitude of arrows, so numerous are they, plied undismayed—making account the numbers of the Medes that the Trachinian strangers were entirely in their since, should the Medes be slain, then would the Greeks the shade.' The saying is given others to Leonidas.

1085 ἀπεωσάμεσθα.] Cf. *Tha.* V. ἐπανσάμεσθα, R: this can hardly stand: the former by Meineke. ἐωσάμεσθα ἀπωσάμεσθα. Dind.

1086 γλαῦξ.] The bird of and of Athens. Cf. *Eg.* 10 δόκει ἡ θεὸς αὐτῇ ἐκ πόλεως καὶ γλαῦξ αὐτῇ πικαθήσθαι. Scholiast says that the owl news of victory to the At

εἶτα δ' εἰπόμεσθα θυννάζοντες ἐς τοὺς θυλάκους,
 οἱ δ' ἔφενγον τὰς γνάθους καὶ τὰς ὀφρὺς κεντούμενοι
 ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι
 μῆδεν Ἀττικῷ καλεῖσθαι σφηκὸς ἀνδρικώτερον. 1090
 ἄρα δεινὸς ἢ τόθ' ὥστε πάντα μ' ἂν δεδοικέναι,
 καὶ κατεστρεψάμην
 τοὺς ἐναντίους, πλέων ἐκέισε ταῖς τριήρεσιν,
 οὐ γὰρ ἦν ἡμῖν ὅπως
 ῥῆσιν εὖ λέξειν ἐμέλλομεν τότε, οὐδὲ 1095
 συκοφαντήσιν τινὰ
 φρονίτις, ἀλλ' ὅστις ἐρέτης ἔσοιτ' ἄριστος. *never*
 τοιγαροῦν πολλὰς πόλεις Μήδων ἐλόντες,
 αἰτεῶνται φέρεσθαι
 τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέ-
 πουσιν οἱ νεώτεροι. 1100
 πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὐρήσετε

Tacitus (*Ann.* II. 17) mentions a similar omen before an engagement with some German tribes, 'Interea pulcherrimum augurium octo aquilae petere silvas et intrare visae imperatorem advertere. exclamat, itent, sequerentur Romanas aves, propria legionum numina.'

1087 εἶτα δ' εἰπόμεσθα.] Cf. Herod. VII. 113, φεύγουσι δὲ τοῖσι Πέρσῃσι εἰποντο κόπτοντες.

θυννάζοντες.] κεντούντες ὡς τοὺς θύνους τοῖς τριοδοῦσι. Schol. Eels are now speared in a similar way, and whales harpooned. There is an evident remembrance of Aesch. *Pers.* 424, τοὶ δ' ὥστε θύνους, ἢ τιν' ἰχθύων βόλον, ἀγῶσι κωπῶν θραύμασιν τ' ἐρείπιων ἐκαίον ἐρράχισον.

1089 ὥστε κ.τ.λ.] And thus we proved ourselves very wasps in the way in which we worried them, and have quite justified ourselves in assuming for our old age this waspish attire.

1091 πάντα μ' ἂν.] The vulg. πάντα μὴ is hardly defensible, for πάντα μὴ δ. must = μὴδὲνα (or μὴδὲν) δεδοικέναι. But πάντας ἐμέ, Hirschig's correction, is not quite satis-

factory. The text is Dobree's, accepted by Holden. πάντα μ' ἐκδ. might also do.

1093 ἐκάσε.] To Asia Minor.

1094 οὐ γὰρ ἦν ἡμῖν ὅπως.] 'The question with us was not how.'

1095—7 λέξαν ἐμέλλομεν...ἔσοιτ'] 'We were likely to speak or to accuse, but who should come to be the best rower.' μέλλω λέξειν, as nearly equal to λέξω, would answer to ἔσομαι in direct speech: hence in oblique relation ἐμέλλομεν λέξειν is tolerably parallel to the optat. fut. ἔσοιτο.

1098 πόλεις Μήδων.] Cities belonging to the Athenians, but subjected to the Medes, and now recovered, says the Scholiast. Richter understands it of allied or tributary cities now gained, which had before been under Persian dominion. No strict accuracy need be expected in this account of 'the many cities taken from the Medes,' but the mention of the φόρος immediately afterwards countenances Richter's view.

1101 πολλαχοῦ σ. ἡ.] 'If you look at us under various circum-

τοὺς τρόπους καὶ τὴν δίαίταν σφηξὶν ἐμφερεστάτους.
 πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶον ἡρεθισμένον
 μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον
 εἶτα τᾶλλ' ὅμοια πάντα σφηξὶ μηχανώμεθα,
 ξυλλεγέντες γὰρ καθ' ἑσμούς, ὥσπερ εἰ τανθρήνια,
 οἱ μὲν ἡμῶν οὐπὲρ ἄρχων, οἱ δὲ παρὰ τοὺς ἑνδεκα,
 οἱ δ' ἐν ᾧδεῖφι δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις
 ξυμβεβυσμένοι, πυκνὸν νεύοντες ἐς τὴν γῆν, μόλις
 ὥσπερ οἱ σκώληκες ἐν τοῖς κυττάροις κινούμενοι.
 ἔς τε τὴν ἄλλην δίαίταν ἐσμέν εὐπορώτατοι.
 πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.
 ἀλλὰ γὰρ κηφήνες ἡμῖν εἰσὶν ἐγκαθήμενοι,
 οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ φέρου

stances, 'lit. 'in many places.' Their likeness to wasps on the battle-field has been shewn: it has now to be shewn at home.

1107 ἑσμούς.] Cf. *Lys.* 353, ἑσμός γυναικῶν οὐτός.

1108—1111 We swarm like wasps to our several courts. For the respective jurisdiction of the archon, the eleven, &c. see *Dict. Antig.*, but where each court was held cannot now be fully determined.

1109 ᾧδεῖφι.] In this building, which was properly intended for the reciting of poems, the Scholiast doubts whether courts were actually held; but it seems likely enough that the place was sometimes used for this purpose.

πρὸς τοῖς τειχίοις. It is doubtful whether this refers to any definite place, or (as Richter thinks) merely means that wherever there is anything like a wall or enclosure, dicasts are ready to sit and constitute a court, εἰς πάντα τόπον εὐρήσει τις δικάστας ἐν Ἀττικῇ. Schol. Cf. *Nub.* 208, οὐ πείθεται, ἐπεὶ δικάστας οὐκ ὁρᾷ καθήμενους. Holden, followed by Meineke, changes πυκνὸν in the next line to πυκνός, an ingenious alteration, thus getting a definite place of meeting. The Phryx (*cf. Dict. Ant.* p. 362) had 'a boun-

dary wall, part rock, part masonry,' which would be here meant.

1110 ξυμβεβυσμένοι.] 'Crammed together' so that they could hardly move. Cf. the description of the crowds in *Nub.* 1203, ἀμφορῆς νενησμένοι.

1111 σκώληκες ἐν τοῖς κυττάροις.] 'Like wasp-grubs in their cells.' κύτταροι δὲ αἱ τῶν κηρίων κοιλότητες. Schol. Several other kinds of holes are given to which the word may be applied: a curious use is in *Pac.* 199, ὑπ' αὐτὸν ἀτεχνῶς οὐρανοῦ τὸν κύτταρον, explained by τὸ κοιλότατον καὶ μυχαίτατον.

1114 κηφήνες.] The orators who stop at home and do only the talking are the drones. The Scholiast quotes from Hesiod (*Op.* 302) κηφήνεςσι κοθοῦροις ἱκελος ὀρμὴν ὅτε μελισσῶν κάματον τρύχουσιν ἀεργῶι ἐσθοντες.

1115 οὐκ ἔχοντες κ.τ.λ.] Meineke omitting this line takes πόνον for γόνον in the next. Twenty lines (the number as it now stands) is a number for the epirrhema, supported by the *Clouds* and *Frogs*; but there is enough variety in the number in different plays to prevent any strong argument either way on the score of the probable number of lines in an epirrhema.

τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι.
 τοῦτο δ' ἔστ' ἀλγιστον ἡμῖν, ἣν τις ἀστράτευτος ὦν
 ἐκροφῇ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὕπερ
 μήτε κώπην μήτε λόγην μήτε φλύκταιναν λαβών.
 ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμβραχὺ I120
 ὅστις ἂν μὴ ᾗ τὸ κέντρον, μὴ φέρειν τριώβολον.

ΦΙΛΟΚΛΕΩΝ

οὐ τοι ποτὲ ζῶν τοῦτον ἀποδυθήσομαι,
 ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,
 ὅθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.

I117 ἀστράτευτος.] Cf. *Nub.* 692, ἥτις οὐ στρατεύεται of Amy-nias; also *Eg.* 443, where the sausage-seller threatens Cleon with twenty indictments for ἀστρατεία.

I119 φλύκταιναν.] Cf. *Ran.* 136, ἐγὼ δὲ φλυκταῖνας ἔχω. And for other sufferings in rowing cf. *Eg.* 785, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῶνι.

I120 ἐμβραχὺ.] καθάπαξ ἡ παντάπασι. Schol. Equivalent, the Scholiast says, to βραχὺ, the preposition having no force; but that it has none, as he says, in the verb. ἐνδυστυχῆσαι in *Eur. Phoen.* 727 will not easily be granted.

I121 μὴ ᾗ τὸ κέντρον.] Whoever is an idle drone, sting-less, and does no work.

Mitchell notes that 'this comedy ought to have ended immediately with these addresses of the chorus or even before them. The action was complete; and whatever else is added must be a mere superfetation.' And he treats the rest as a separate piece, giving to it a separate name, 'the Dicast turned gentleman.' There is certainly a strongly marked difference between the two parts. But undoubtedly they were one play; nor would the latter half have had much force except in contrast to the former. And the representation of the Dicast converted is analogous to that

of Demus restored to youth in the *Knights*. He has passed, it is true, from one extreme to another, giving Aristophanes occasion for satire upon the follies of luxury and profligacy. Phidippides' conversion from one bad course to another is a parallel.

I122—I173 Father and son return: a discussion ensues about a change in the old man's dress; he is with difficulty persuaded to discard his old doublet for a mantle of newer fashion. Then there is a similar dispute about shoes; which ends in his complying, and strutting about with the gait of the wealthy men of the time.

I123 παρατεταγμένον] properly of the man 'next in line.' His cloak proved his best and trustiest comrade in the field, when the north wind swept down upon them.

I124 βορέας.] The Scholiast understands this of the north wind that caused loss to the Persian fleet at Artemisium. Probably it is rather the whole Persian invasion that is called 'Boreas' as coming down from the north, while at the same time any stormy weather that happened then would be a reason for Philocleon's gratitude to his trusty cloak. Conzies thinks that βασιλεὺς, the great king, is especially meant by βορέας, and quotes in illustration of ἐπεστρατεύσατο, 'Di-

ΒΑΕΑΤΚΛΕΩΝ

ἀγαθὸν ἔοικας οὐδὲν ἐπιθυμεῖν παθεῖν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δι', οὐ γὰρ οὐδαμῶς μοι ξύμφορον.
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος
ἀπέδωκ' ὀφείλων τῷ κναφεῖ τριώβολον.

ΒΑΕΑΤΚΛΕΩΝ

ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἅπαξ
ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν.

1130

ΦΙΛΟΚΛΕΩΝ

ἦ τί οὖν κελεύεις δρᾶν με;

ΒΑΕΑΤΚΛΕΩΝ

τὸν τρίβων' ἄφες·

τηνδὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.

ΦΙΛΟΚΛΕΩΝ

ἔπειτα παῖδας χρή φυτεύειν καὶ τρέφειν,
ὅθ' οὐτοσί με νῦν ἀποπνίξαι βούλεται;

ΒΑΕΑΤΚΛΕΩΝ

ἔχ', ἀναβαλοῦ τηνδὶ λαβὼν, καὶ μὴ λάλει.

1135

rus per urbes Afer ut Italas Ceu flamma per taedas vel Euris Per Siculas equitavit undas.' Hor. *Od.* IV. 4. 44. And a comparison of v. 11 of this play, *κάμω γὰρ ἀρτίως ἐπεστρατεύσατο Μῆδός τις... ὕπνος*, confirms this interpretation.

1127 *καὶ γὰρ κ.τ.λ.*] For I spoil my cloak once with some fish-sauce, and had to pay for its cleaning; so I do not want a more valuable one, lest I may spoil that.

ἐπανθρακίδων.] *λεπτοὶ ἰχθύες ὀπτοί.* Schol. Cf. *Ach.* 670, *ἥνικ' ἂν ἐπανθρακίδες ὥσι παρακείμεναι, οἱ δὲ θασίαν ἀνακυκῶσι λιπαράμπυκα.* It was with this Thasian fish-sauce (*ἄλμη*) that the garment was spoiled.

1131 *τριβωνικῶς.*] The Scholiast appears to have had a various reading *γεροντικῶς*: but *τρ.* seems right.

The *τρίβων* however we find constantly worn by the older men.

1133 *ἔπειτα.*] 'After this,' marking astonishment and indignation: cf. *Ach.* 126, *κάπειτ' ἐγὼ δὴτ' ἐνθαδὶ στραγγεύομαι.* It is not altogether unlike *πρὸς ταῦτα* in the tragedians, e.g. in Aesch. *Prom. Vinc.* 992, *πρὸς ταῦτα ριπτέσθω μὲν ἀθαλοῦσσα φλόξ.* The Latins use 'nunc' with the same ironical force; 'I nunc et versus tecum meditare canoros' says Horace, after describing the din of the Roman streets.

1134 *ἀποπνίξαι.*] The *χλαῖνα* was evidently soft, woolly, and warm, whereas the old man's *τρίβων*, however good a defence against Boreas in days past, was probably, the worse for wear.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν;

ΒΔΕΑΤΚΛΕΩΝ

οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καυνάκην.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ σισύραν ῥόμην Θυματίδα.

ΒΔΕΑΤΚΛΕΩΝ

κοῦ θαῦμά γ' ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.
 ἔγνωσ γὰρ ἄν' νῦν δ' οὐχὶ γιγνώσκεις.

ΦΙΛΟΚΛΕΩΝ

ἐγώ;

1140

μὰ τὸν Δι' οὐ τοίνυν ἀτὰρ δοκεῖ γέ μοι
 εἰκέναι μάλιστα Μορύχου σάγματι.

ΒΔΕΑΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.

ΦΙΛΟΚΛΕΩΝ

ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ;

1137 Περσίδ'...καυνάκην.] χλαῖνα Περσική ἀλεωνή, Schol. That καυνάκη has anything to do with καῦμα is not very likely. Conzsius gives a Persian word for a silken texture, which he thinks may be cognate. But this garment appears to have been of wool, or at all events woolly on one side, ἔχον ἐκ τοῦ ἐτέρου μέρους μαλλούς. Philocleon takes it for a rough sheepskin blanket or wrapper, called σισύρα or βαίτη.

1138 Θυματίδα.] From a deme of the tribe of Hippothoon, where such βαῖται were made. Schol.

1139 ἐς Σάρδεις.] Where such Persian apparel is for sale. Cf. *Ach.* 112, βάμμα Σαρδιανικόν.

1142 εἰκέναι.] Meineke reads προσεῖκέναι (a form found in *Eccl.* 1161) in deference to a rule of Cobet's, that the old Attic writers always

said εἶξαν (*Nub.* 341, 343, *Av.* 96, 383) εἰκέναι (*Nub.* 185) εἰκώς. There are not enough instances to ground a rule upon; convenience for the metre may have determined the form: and there is no strong reason against εἰκέναι from εἶκα (cf. below 1171), when all MSS. give it.

Μορύχου.] For whom cf. *Ach.* 887, *Pac.* 1008, and above v. 506. It is in keeping with his character that he should muffle himself up. μαλλιωτὶ σάγῳ ἐχρήτο, ὡς τρυφερός πλείονι θάλπει χρώμενος. Schol.

1144 κρόκης χόλιξ.] 'A tripe of the woof or thread, i.e. a tripe-like texture: a curious comparison. 'Lancos floccos in panno exstantes comparat bovis intestino, quod crispum est, et velut pellitum.' Fl. Chr. The same commentator suggests that the texture must have been 'friza, frieze'.

ΒΑΕΛΤΚΛΕΩΝ

πόθεν, ὦγάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις
 ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι
 ἐρίων τάλαντον καταπέπωκε ῥαδίως.

1145

ΦΙΛΟΚΛΕΩΝ

οὔκουν ἐριώλην δῆτ' ἐχρῆν αὐτὴν καλεῖν
 δικαιότερον ἢ καννάκην;

ΒΑΕΛΤΚΛΕΩΝ

ἔχ' ὦγαθὲ,

καὶ στήθι γ' ἀμπισχόμενος.

ΦΙΛΟΚΛΕΩΝ

οἴμοι δειλαιοσ·

1150

ὥς θερμὸν ἢ μαρὰ τί μου κατήρυγεν.

ΒΑΕΛΤΚΛΕΩΝ

οὐκ ἀναβαλεῖ;

ΦΙΛΟΚΛΕΩΝ

μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὦγαθὲ,

εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.

ΒΑΕΛΤΚΛΕΩΝ

φέρ', ἀλλ' ἐγὼ σε περιβαλῶ· σὺ δ' οὖν ἴθι.

ΦΙΛΟΚΛΕΩΝ

παράθου γε μέντοι καὶ κρεάγραν.

1145 πόθεν.] 'how so?' or 'non-sense!' He does not see, or pretends not to see, what his father means by the comparison, or what there is amiss with the mantle.

1148 ἐριώλην.] Properly a violent wind: cf. *Eg.* 511, where Cleon is compared to it. Here he puns, and derives it from *ἐριον* and *δολύναι*. A pronunciation of 'wool-wind' to resemble 'whirl-wind' might be a fair equivalent.

1149 ἔχ' ὦγαθὲ, κ.τ.λ.] 'Steady,

my good sir! and stand still while I put it on you.' He puts the cloak round his father, but the old man will make no effort to throw it gracefully over his shoulder (*ἀναβδελεσθαι*), but rather throws it off; so the putting on has to be done entirely by the son.

1155—6. Well if I am to be baked or roasted (says Philocleon), let there be a flesh-hook ready to pull me out before I am done all to pieces.

ΒΔΕΛΤΚΛΕΩΝ

τιῇ τί δῆ;

1155

ΦΙΛΟΚΛΕΩΝ

ὦ ἐξέλῃς με πρὶν διερρυηκέναι.

ΒΔΕΛΤΚΛΕΩΝ

ἄγε νυν, ἀποδύου τὰς καταράτους ἐμβάδας,
 τασδί δ' ἀνύσας ὑπόδυθι τὰς Λακωνικάς.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαι ποτε
 ἐχθρῶν παρ' ἀνδρῶν δυσμενῇ καττύματα;

1160

ΒΔΕΛΤΚΛΕΩΝ

ἐνθες ποτ', ὦ τᾶν, κάποβαιν' ἐρρωμένως
 ἐς τὴν Λακωνικὴν ἀνύσας.

ΦΙΛΟΚΛΕΩΝ

ἀδικεῖς γέ με

ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.

1155 τιῇ τί δῆ.] Cf. *Nub.* 755,
Thesm. 84.

1156 διερρυηκέναι.] πρὶν συμπε-
 σεῖν ἀπὸ τῆς ὀπτήσεως τὰ κρέα μου.
Schol.

1157 ἀποδύου.] Hirschig pro-
 poses ὑπολίου. As MSS. R, V, have
 ὑποδίου, this reading is not without
 some warrant; but we must then
 take in vv. 1158, 59, 68 ὑποδοῦ,
 ὑποδήσασθαι, ὑποδησάμενος; the two
 last Scaliger's readings. However,
 the present text may stand. The
 Greeks were not bound to use, of
 tying on and loosing off shoes, no
 words save the ordinary ὑποδεῖσθαι
 and ὑπολύεσθαι. Richter even goes
 so far as to say that ἐμβάδες and
 Λακωνικά were of the kind of foot
 covering called κοῖλα ὑποδήματα, not
 so much sandals as low shoes or
 slippers, and that ἀποδύεσθαι, ὑπο-
 δέεσθαι, suit them better than the
 common words. ἀποδύεσθαι 'to put
 off,' ὑποδύεσθαι 'to get into, slip the
 feet into.'

1158 ὑπόδυθι τὰς.] ὑποδοῦ λα-
 βῶν Hirschig; ὑποδοῦ τι τὰς Mei-
 neke. In this last the τι is awk-
 ward; in the former λαβῶν a violent
 change. ὑποδοῦ σὺ τὰς would be as
 likely, if it were necessary to change
 at all.

Λακωνικάς.] ἀστεύτεραι γὰρ
 αὐταί. *Schol.* They were men's
 shoes, as is plain from *Thesm.* 142,
 where they are mentioned along
 with χλαῖνα as a distinctive mark of
 a man.

1160 ἐχθρῶν κ.τ.λ.] Cf. *Eur.*
Heracl. 1006, ἐχθροῦ λέοντος δυσμενῇ
 βλαστήματα.

1161 ἐνθες ποτ'.] ἐνθες ποτ' is
 Brunck's reading. 'Do pray at last
 put (your foot) in' is satisfactory,
 the ellipse being easy.

1161, 62 κάποβαιν'...ἐς τὴν Λα-
 κωνικὴν.] 'Step out (of your own
 shoe) into the Laconian (shoe),' says
 the son: but the father understands
 χώραν Δ. and replies accordingly.

1163 πολεμίαν.] The ellipse of

ΒΔΕΛΤΚΛΕΩΝ

φέρει καὶ τὸν ἕτερον.

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς τοῦτόν γ', ἐπεὶ
πάνν μισολάκων αὐτοῦ 'στὶν εἰς τῶν δακτύλων.

1165

ΒΔΕΛΤΚΛΕΩΝ

οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΦΙΛΟΚΛΕΩΝ

κακοδαίμων ἐγώ,
ἔστις ἐπὶ γῆρα χίμετλον οὐδὲν λήφομαι.

ΒΔΕΛΤΚΛΕΩΝ

ἀνυσὸν ποθ' ὑποδυσόμενος· εἴτα πλουσίως
ὠδὶ προβὰς τρυφερὸν τι διασαλακώνισον.

ΦΙΛΟΚΛΕΩΝ

ἰδού· θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὕψω
μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.

1170

ΒΔΕΛΤΚΛΕΩΝ

ὕψω; δοθῆνι σκόροδον ἡμφιεσμένω.

γῆ or χώρα with the adjective is very common.

1164. Philocleon puts one foot in, probably the right (says Florens), according to the Pythagorean precept, 'dextrum pedem in calceum praemitte, laevum in podānπτρον.'

1166 οὐκ ἔστι κ.τ.λ.] Repeated from *Nub.* 698.

1167 χίμετλον.] 'A chilblain;' it is put (says the Scholiast) by way of surprise for ἀγαθὸν οὐδὲν λήφομαι. τὰ τῶν γερόντων οὐ λήφομαι, 'I shall not enjoy the privileges of old men,' chilblains being among them. It may mean, 'I shall have no chilblains, since these more luxurious shoes will defend my feet,' as Rich-ter says; or, 'I am not to have any chilblains, and so be allowed the privilege of an old man, shabby slippers, but more comfortable than

these smart ones.' Philocleon's assertion above, that he had one toe on his left foot a decided Laconian-hater, rather suggests a chilblain already present on that toe, which he is not to indulge.

1169 διασαλακώνισον.] From a certain Salacon. Schol. There is also reference to λακωνίζειν. A reading διαλυκώνισον is mentioned by the Scholiast, and derived from Lycon. These derivations seem but guesses. Dindorf from Hesychius and Photius discovers a word, διασαικώνισον, which Meineke adopts here. The meaning is the same.

1170 σχῆμα.] Appears to include posture, bearing, gait, &c., as well as dress. Cf. above, v. 1070.

1172 δοθῆνι κ.τ.λ.] An absurd comparison, which it seems vain to analyze. If Δοθῆνι be read, and if

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν προθυμοῦμαί γε στυλοπρωκτιᾶν.

ΒΔΕΑΤΚΛΕΩΝ

ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν
ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν;

1175

ΦΙΛΟΚΛΕΩΝ

ἔγωγε.

ΒΔΕΑΤΚΛΕΩΝ

τίνας δῆτ' ἂν λέγοις;

ΦΙΛΟΚΛΕΩΝ

πολλοὺς πάνυ.

πρῶτον μὲν ὡς ἡ Λάμι' ἀλοῦσ' ἐπέρδετο,
ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα.

ΒΔΕΑΤΚΛΕΩΝ

μὴ μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων
οἶους λέγομεν μάλιστα τοὺς κατ' οἰκίαν.

1180

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δα τοίνυν τῶν γε πάνυ κατ' οἰκίαν
ἐκείνων, ὡς οὕτω ποτ' ἦν μῦς καὶ γαλῆ.

ΒΔΕΑΤΚΛΕΩΝ

ὦ σκαίε κάπαϊδευτε, Θεογένης ἔφη

he were a person of known gait, it would only remain to find why the mantle was likened to garlic.

1174—1264. Being now dressed properly, Philocleon is further instructed in the art of fashionable talk, of deportment at a banquet. A feast is imagined: the song is to pass round: he shews how he would bear his part, and succeeds tolerably well. Both father and son then go off to a supper at Philoclemon's house.

1176 τίνας.] From the preceding λόγους, and the following πολλοὺς, this seems almost necessary. But most editors retain τίνα of MSS. R, V.

1178 μητέρα.] λέπει ἐτυψεν. Schol.

1179, 80. No long-winded tales or fables, but common 'household' stories are to be the rule. Richter gives 'Kinder-und Hausmärchen' in illustration. Philocleon at once starts off with the most familiar and household word he knows.

1182 οὕτω.] Cf. Plat. *Phaedr.* 237, ἦν οὕτω δὲ παῖς. And the Scholiast gives ἦν οὕτω γέρων καὶ γράψ, as another fable beginning in this way. Germ. 'Es war also einmal.'

1183—85. Apparently Theogenes (for whom cf. *Pac.* 928, *Av.* 822,

τῷ κοπρόλογῳ, καὶ ταῦτα λοιδοροῦμενος,
μὺς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν;

118

ΦΙΛΟΚΛΕΩΝ

ποίους τινὰς δὲ χρὴ λέγειν;

ΒΑΕΛΤΚΛΕΩΝ

μεγαλοπρεπεῖς,

ὡς ξυνθεώρεις Ἀνδροκλεῖ καὶ Κλεισθένι.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ τεθεώρηκα πάποτ' οὐδαμοῖ
πλὴν ἐς Πάρον, καὶ ταῦτα δὴ ὀβολῶ φέρων.

ΒΑΕΛΤΚΛΕΩΝ

ἀλλ' οὖν λέγειν χρὴ σ' ὡς ἐμάχετό γ' αὐτίκα
Ἐφουδίων παγκράτιον Ἀσκώνδα καλῶς,
ἦδη γέρων ὦν καὶ πολὺς, ἔχων δέ τοι

1190

1127, 1295), though of swinish habits, used fine words. Hence they quote his rebuke of the scavenger (perhaps for bringing something 'between the wind and his nobility') as suitable to Philocleon for venturing on such an unsavoury subject as mice and weasels in polite society. ὦ σκαυὲ κάπαλδευτε is of course a tragic style to begin a rebuke of a κοπρόλόγος.

1184 καὶ ταῦτα λ.] 'And that too when abusing him,' and when accordingly you would expect coarser words from such a man, especially as the Greek language is not poor in such expressions.

1185 ἐν ἀνδράσιν.] Such being 'old wives' fables.' Cf. Horace's 'garrit aniles ex re fabellas' of just this style of fable.

1187 ξυνθεώρεις.] Sacred embassies, which should be given to the honourable and noble, are mentioned in connexion with these worthless men, to reprove the Athenians for placing such rascals in high office.

Androcles appears to have been attacked as a beggar and profligate by other comic writers; Cleisthenes is often assailed by Aristophanes.

1189 ἐς Πάρον.] What expedition to Paros is meant, is uncertain. It was not, at any rate, a θεωρία; but he went merely as a μισθωτὸς στρατιωτῆς, as the Scholiast says. Richter interprets τεθεώρηκα ἐς Π. 'stipendium merui ad Parum otiose spectando, non fortiter pugnando.'

1191 Ἐφουδίων... Ἀσκώνδα.] It is not necessary that these should be real persons; but it is more likely that they were real pancratiasts, or fictitious names for such, than that they were effeminate persons thus ridiculed, as Richter thinks. What Aristophanes' satire is pointed at is the trifling nature of the conversation, when they could find nothing better to talk of than the details of such athletic contests. Horace gives 'Hora quota est? Thrax est Gallina Syro par?' as an instance of small talk.

πλευρὰν βαθυτάτην καὶ χέρας λαγόνας τε καὶ
θώρακ' ἄριστον.

ΦΙΛΟΚΛΕΩΝ

παῦε παῦ', οὐδὲν λέγεις.

πῶς δ' ἂν μαχέσαιο παγκράτιον θώρακ' ἔχων; 1195

ΒΔΕΛΤΚΛΕΩΝ

οὕτως διηγείσθαι νομίζουσ' οἱ σοφοί.
ἀλλ' ἕτερον εἰπέ μοι· παρ' ἀνδράσι ξένους
πίνων, σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς
ἐπὶ νεότητος ἔργον ἀνδρικότατον;

ΦΙΛΟΚΛΕΩΝ

ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν, 1200
ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην.

ΒΔΕΛΤΚΛΕΩΝ

ἀπολεῖς με. ποίας χάρακας; ἀλλ' ὥς ἡ κάπρον
ἔδιώκαθές ποτ', ἡ λαγὼν, ἡ λαμπάδα
ἔδραμες, ἀνευρὼν ὅ τι νεανικότατον.

ΦΙΛΟΚΛΕΩΝ

ἔγῳδα τοίνυν τό γε νεανικότατον 1205

1194 θώρακ'.] 'The chest,' a signification of the word which is found in later Greek, but, we may infer, was fashionable in a certain class at this earlier time. Philocleon does not understand it, and takes θώραξ to mean 'breastplate.' The pancration only included wrestling and boxing, for neither of which would a breastplate be needed or allowed.

1196 οὕτως.] Such was the style of narrative among the clever young fellows of the time. Bdelycleon then goes on to instruct him that he must be prepared with some boastful story about himself.

1197 ξένους.] ἔθος γὰρ ἐπὶ τοῖς ξένους καυχᾶσθαι. Schol.

1201 Ἐργασίωνος.] Some countryman. Deeds of thieving are not unfrequently boasted of; cf. above,

v. 236.

1203 λαμπάδα.] They used to run bearing torches in the Ceramicus. Schol. Cf. *Ran.* 129—133. The torch-race is frequently mentioned by Attic writers, and gives rise to some striking metaphorical expressions: e.g. Plato's καθάπερ λαμπάδα τὸν βίον παραδιδόντες ἄλλοις ἐξ ἄλλων; whence Lucretius, 'quasi cursores vitae lampada tradunt.' But the precise rules of the race are difficult to ascertain.

1204 νεανικότατον.] The word from the sense of 'youthful, vigorous, mettlesome,' comes to mean 'violent, overbearing;' as below at v. 1307. νεανιεύεσθαι has similar meanings.

1205—7 ἐγῳδα.] If races are to be the order of the

ὅτε τὸν δρομέα Φάυλλον, ὦν βούπαις ἔτι,
εἶλον διώκων λοιδορίας ψήφοιν δυοῖν.

ΒΔΕΑΤΚΛΕΩΝ

παῦ· ἀλλὰ δευρὶ κατακλινεῖς προσμάνθανε
ξυμποτικὸς εἶναι καὶ ξυνουσιαστικός.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν κατακλινῶ; φράζ' ἀνύσας.

ΒΔΕΑΤΚΛΕΩΝ

εὐσχημόνως.

10

ΦΙΛΟΚΛΕΩΝ

ἀεὶ κελεύεις κατακλινῆναι;

ΒΔΕΑΤΚΛΕΩΝ

μηδαμῶς.

ΦΙΛΟΚΛΕΩΝ

πῶς δαί;

ΒΔΕΑΤΚΛΕΩΝ

τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς
ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.
ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων,
ὀροφὴν θέασαι, κρεκάδι' αὐλῆς θαύμασον

121

day, then, thinks the old dicast, my prosecuting Phayllus is the right sort of exploit. He puns on the double meaning of διώκειν, as in *Ach.* 700, *Eg.* 969, διώξει Σμικύθην καὶ κύριον. Phayllus is mentioned as a great runner in *Ach.* 215, οὐκ ἂν ἐπ' ἐμῆς γε νεότητος δὲτ' ἐγὼ φέρων ἀνθρώπων φόρτιον ἠκολούθουν Φαῦλλον τρέχων. See note and Scholiast there. And even if this be another Phayllus (for the Scholiast on the *Acharnians* says there were three, and the third a λωποδότης), yet there is plainly some reference to the Olympian name-sake, when it is said of him that 'for all he ran so fast, he was (pur)sued and caught at last.'

1210 κατακλινῶ.] Aor. 2. conj. of the passive voice: cf. κατακλινεῖς ἀβονε.

εὐσχημόνως.] Bergler quotes from Euripides Silenus' directions to the Cyclops (*Cycl.* 563), θέε δὴ τὸν ἀγκῶν εὐρύθμως, κατ' ἑκπτε ὥσπερ μ' ὄρε πίνοντα.

1213 ὑγρὸν χύτλασον.] 'Throw yourself in loose easy posture.' L. and S. refer to Hippocrates for ὑγρὸς κείσθαι. Cf. Pindar's ὑγρὸν νῶτον αἰωρεῖ of the eagle (*Pyth.* 1. 17). About χύτλασον the Scholiast appears to be wrong, taking it of anointing. The context here shows that it must be a description of a certain way of lying.

1214. ἐπαίνεσον.] Complimentary remarks on the plate, tapestry, &c. would be usual. But the parasite in Diphilus (quoted by Athenaeus) holds a rather different view ὅταν με καλέσῃ πλούσιος δαίπν

κατὰ χειρός· τὰς τραπέζας ἐσφέρειν
ὑμεν· ἀπονενίμμεθ' ἤδη σπένδομεν.

ΦΙΛΟΚΛΕΩΝ

τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;

ΒΑΒΑΤΚΛΕΩΝ

οἷς ἐνεφύσησεν. οἱ δὲ συμπόται
Θέωρος, Αἰσχίνης, Φανός, Κλέων,
τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.
ξυνῶν τὰ σκόλια πῶς δέξει;

1220

ΦΙΛΟΚΛΕΩΝ

καλῶς.

ὁ κατανοῶ τὰ τρίγλυφ' οὐδὲ
ας· οὐδὲ δοκιμάζω τοὺς Κοριν-
θίους· ἀπενὲς δὲ τηρῶ τοῦ μα-
κρῶν καπνῶν.

ὕδωρ κατὰ χειρός.] Cf.
3, καταχεῖσθαι κατὰ χειρός
πρὸς ταχὺ τις. E. δειπνήσειν
ν; ἢ τί;

ειν] imperatively used.
bles were actually brought in
ent times. See *Dict. Ant.*

ἀπονενίμμεθ'.] μετὰ τὸ
αἰ ἐθος λέγειν· ἀπονίστασθαι
αἰ. Schol.

αὐλητρίς.] Music and
were usual after a banquet.
ner's μολπή τ' ὄρχηστος τε
' ἀναθήματα δαυτός. (*Od. a.*
in *Achl.* 1090—93 many de-
a banquet are enumerated,
girls among them.

Θέωρος κ.τ.λ.] Phanus,
adant of Cleon's, is men-
a *Eg.* 1256. Cf. note there.
eorus and Aeschines cf. vv.

ξένος τις... Ἀκέστορος.]
foreigner lying above Aces-
estor appears from the Scho-
re and on *Av.* 431 to have
Thracian extraction, and call-
is 'the Scian.' In *Av.* 31,
ισοῦμεν τὴν ἐναντίαν Σάκκ' ὁ
οὐκ ὡν ἀσπὸς ἐσβιάζεται·
ἐ...ἀνεπτόμεθ' ἐκ τῆς πα-

1222—3. There are different
ways of arranging the dialogue. The
text is Richter's: Dindorf's (in the
Poetae Scenici) hardly makes sense,
καλῶς is better given to Philocleon,
and ἄληθες, to Bdelycleon. Meineke
further puts οὐδ' εἰ Δ. for οὐδεὶς Δ.,
meaning Diacron to be a proper
name, I suppose, and his reading
would mean 'I shall take up the
song well, so that not even if Dia-
cron were to take it could he take
it better.'

1222. σκόλια.] It was the old
custom at a banquet for the guests
to follow whoever led off first with
the song, continuing the song where
he left it. For the leader held a
branch of bay or myrtle and sang a
song of Simonides or Stesichorus,
as far as he pleased, and then passed
it on to whom he would, in no
particular order; and he who re-
ceived it from the first continued the
song and then again passed it on.
Schol. Various explanations are
given of the word σκόλιον: that the
songs were so called from the irre-
gular nature of the metre and music;
from the zig-zag manner in which
the song might pass this way and
that way about the table; from the
irregular arrangement of the couches.
The fact that the song passed ac-
cording to no rule seems to shew that
it is lost labour in this passage to
attempt to arrange the guests, to

ΒΔΕΑΤΚΛΕΩΝ

ἄλλῃθες;

ΦΙΛΟΚΛΕΩΝ

ὥς οὐδεὶς Διακρίων δέξεται.

ΒΔΕΑΤΚΛΕΩΝ

ἐγὼ εἴσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,

ἄδω δὲ πρῶτος Ἀρμοδίου· δέξει δὲ σύ.

1225

οὐδεὶς πώποτ' ἀνὴρ ἐγένετ' Ἀθηναῖος

ΦΙΛΟΚΛΕΩΝ

οὔχ οὔτω γε πανοῦργος κλέπτης

ΒΔΕΑΤΚΛΕΩΝ

τοῦτ' ἐν δράσει; παραπολεῖ βοῶμενος.

φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν

καὶ τῆσδε τῆς γῆς ἐξελάν.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δέ γε,

1230

account for some not singing, to suppose (as one commentator does) that the text is corrupt or deficient on that account. It is plain that Aristophanes might take just as many singers as suited his purpose.

1223. Διακρίων.] The old division of the Athenians was into Diacrians, Pediaeans, Paralians. Richter observes that Marathon was in the Diacrian district, and Philocleon has termed himself Παραθωνομάχας: so of the old-fashioned divisions, which, as a lover of old customs, he keeps to, he chooses that.

1224. ἐγὼ εἴσομαι.] Cf. above v. 416, and *Nub.* 901.

καὶ δὴ.] 'For now suppose me Cleon?' as in *Eur. Med.* 386, καὶ δὴ τεθναῖσι. He begins with Cleon, as the most important person at table, and giving a ready handle for a parody.

1225. Ἀρμοδίου] sc. μέλος. Cf. *Ach.* 980, τὸν Ἀρμόδιον ἄσεται, whence Reiske inferred Ἀρμόδιον should be read here. But in *Lysistr.* 1237 ἄδοι Τελαμώνος seems a genitive of the same kind.

1226. οὐδεὶς... Ἀθηναῖος.] This line does not suit well with the ἐν μύθῳ κλαδί τὸ ξίφος φορήσω κ.τ.λ. in metre. Meineke's change improves it, but is uncertain. Bergk and Dindorf propose ἐγένετ' Ἀθηναῖος, which Holden adopts. In the next line something is wanted before κλέπτῃς. Bentley supplies ὡς σὺ, Bergk οὐδέ. This first line was apparently to end in praise of Harmodius, but is turned off to abuse of Cleon.

1227. κλέπτῃς.] By Cleon's own confession (*Eg.* 1252) his successor would be κλέπτῃς μὲν οὐκ ἂν μάλλον εὐτυχῆς δ' ἴσως.

1228 τοῦτ' ἐν δράσει;] Porson reads τοῦτ' εἰ σ. δ. παραπολεῖ βοῶμενος φήσει γάρ. Dobree takes this, but punctuates after βοῶμενος. But the separate short sentences of the common text are satisfactory. βοῶμενος is to be taken passively 'bawled down.' Cleon's loud voice is constantly spoken of.

1228. παραπολεῖ.] 'You will be ruined by the way, into the bargain,' you will get with your song more than you ever bargained for.

ἐὼν ἀπειλῇ, νῆ Δί' ἑτέρον ἄσομαι.
 ἄνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,
 ἀντρέψεις ἐτι τὰν πόλιν· ἅ δ' ἔχεται ῥοπᾶς.

1235

ΒΔΕΛΤΚΛΕΩΝ

τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος
 ἄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς,
 Ἀδμήτου λόγον, ὦταίρε, μαθὼν τοὺς ἀγαθοὺς φίλει,
 τοῦτ' αὖ τί λέξεις σκόλιον;

ΦΙΛΟΚΛΕΩΝ

ὥδικῶς ἐγὼ,

1240

οὐκ ἔστιν ἀλωπεκίζειν,
 οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον.

ΒΔΕΛΤΚΛΕΩΝ

μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται
 ἀνὴρ σοφὸς καὶ μουσικός· κατ' ἄσεται
 χρήματα καὶ βίαν

1245

1231. ἑτερον ἄσομαι.] As the MSS. have ἑτέραν ἄσομαι Dobree corrects to ἑτερ' ἀντάσομαι. With ἑτερον must be supplied μέλος or σκόλιον.

1232. ἄνθρωφ'.] From Alcaeus, the Scholiast tells us. The lines as he gives them are rather different and hardly intelligible: μαινόμενος stands in place of μαιόμενος. They are meant here as a rebuke to Cleon's grasping ambition.

1235. ἔχεται ῥοπᾶς] 'is near the turning of the scale,' wants but little to decide its fall.

1236. πρὸς ποδῶν] 'at the feet of, next below.' Cf. above v. 1221.

1238. Ἀδμήτου.] The Scholiast supplies another line of this song: τῶν δειλῶν ἀπέχου γυνὸς ὅτι δειλῶν ὀλίγα χάρις. But whether this praise of bravery, and caution against cowardice, is concerned with Admetus' spiritless conduct, or with his wife's bravery, and who is supposed to speak it, is uncertain. Here it gives occasion for a hit at Theorus' cowardice

and flattery. The metre of this song is that of Horace's 'Tu ne quaesieris (scire nefas) quem mihi, quem tibi.'

1240. ὥδικῶς.] Dindorf's proposed reading in his notes ὥδι πῶς is apparently as good. The MSS. and old edd. have ῥδικῶς or ἀδικῶς. Meineke (with Hamaker) ejects the line.

1240. ἀλωπεκίζαν.] The fox was the emblem of cunning and flattery, of old, as now. Cf. Pind. *Pyth.* 11. 141, where such persons are called ἀλωπέκων ἑκελοι.

1245. χρήματα κ.τ.λ.] There was a well-known song of Clitagora: cf. *Lys.* 1237, Κλειταγόρας ἄδειν δέον. She was a poetess, and a Thessalian acc. to one Scholiast, a Laconian acc. to another. But what the original bearing of the song was does not appear. The Thessalians helped the Athenians in the war against their tyrants. *βίαν* is read for *βίαν* by some editors. As concluded by Philocleon, the song is

Κλειταγόρα τε κά-
μοι μετὰ Θετταλῶν

ΦΙΛΟΚΛΕΩΝ

πολλά δὴ διεκόμισας σὺ κἀγώ.

ΒΑΣΕΥΚΛΕΩΝ

τουτὶ μὲν ἐπιεικῶς σὺ γ' ἐξεπίστασαι·
ὅπως δ' ἐπὶ δεῖπνον ἐς Φιλοκτήμονος ἵμεν.
παῖ παῖ, τὸ δεῖπνον, Χρυσέ, συσκέυαζε νῦν,
ἵνα καὶ μεθυσθῶμεν διὰ χρόνου.

125

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς.

κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται
καὶ θυροκοπήσαι καὶ πατάξαι καὶ βαλεῖν,
κᾶπειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλῃς.

125

ΒΑΣΕΥΚΛΕΩΝ

οὐκ, ἦν ξυνῆς γ' ἀνδράσι καλοῖς τε κἀγαθοῖς.
ἦ γὰρ παρητήσαντο τὸν πεπονθότα,
ἦ λόγον ἔλεξας αὐτὸς ἀστεῖόν τινα,
Αἰσωπικὸν γέλοιοι ἢ Συβαριτικόν,

meant to ridicule Aeschines for his boasting : especially his boasting of wealth which he never had. Cf. *Av.* 921, ἀρ' ἐστὶν αὐτῇ γι Νεφελοκοκκυγία, ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα τὰ τ' Αἰσχίνου γ' ἅπαντα ; Hence Burges' διεκόμισας has great probability, and is approved by several editors. Thus, whatever the song was going to say about the wealth &c., Philocleon retorts that Aeschines had nothing to do with wealth, save in bragging of it.

1250 Φιλοκτήμονος.] *ἄσως* οὗτος. Schol.

1251 τὸ δεῖπνον συσκ.] *εἰ δὲ πού τις ἐκαλεῖτο εἰς ἄριστον ἢ εἰς δεῖπνον, τὸ ἀριστον ἢ τὸ δεῖπνον ἐαυτοῦ ἔφερε.* Schol.

1253—55. The old dicast retains

as yet his old caution, and thin-
that drinking leads to brawls and
damages to pay next morning.

1257. παρητήσαντο.] As in *Eu.* *Heracl.* 1025, κτεῖν', οὐ παταίσουσιν, and *Herod.* V. 33, VI. 24. Cf. also *Eg.* 37, ἐν δ' αὐτοῖς παραιτῶμεθα : and this double acc. construction is common. The verb also takes simply the accusative of the penalty, e.g. *παραιτῶσθαι ζημίαν* : as well as the acc. of that which you rescue, *παραιτῶσθαι τὴν ψυχὴν* : resembling in this the Lat. 'dep-
cari'.

1259 Αἰσωπικόν.] Cf. above 566. The Aesopic were (acc. to the Scholiast) about beasts, the Sybaritic about men. The father follows his son's advice below at 1401.

ὦν ἔμαθες ἐν τῷ συμποσίῳ· κατ' ἐς γέλων
τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.

1260

ΦΙΛΟΚΛΕΩΝ

μαθητέον τὰρ' ἐστὶ πολλοὺς τῶν λόγων,
εἴπερ ἀποτίσω μηδέν, ἣν τι δρῶ κακόν.
ἄγε νυν ἴωμεν· μηδὲν ἡμᾶς ἰσχύτω.

ΧΟΡΟΣ

πολλάκις δὴ 'δοξ' ἑμαυτῷ δεξιὺς πεφυκέναι,
καὶ σκαῖος οὐδεπώποτε·

1265

ἀλλ' Ἀμυνίας ὁ Σέλλου μᾶλλον οὐκ τῶν Κρωβίλου,
οὗτος ὅν γ' ἐγώ ποτ' εἶδον ἀντὶ μήλου καὶ ρόας
δειπνοῦντα μετὰ Λεωγόρου.
πεινῇ γὰρ ἦπερ Ἀντιφῶν.

1270

1260 ἐς γέλων κ.τ.λ.] 'Solvuntur risu tabulae: tu missus abibis.' Hor.

1261 ἀφείς.] sc. ὁ πεπονθώς.

1262—3. Philocleon's spirit here is rather like Strepsiades' in the *Clouds*.

1265—1291 Here follows a kind of second short parabasis, consisting of a strophe and epirrhema, and an antepirrhema: the antistrophe being lost. There are second parabases in the *Knights*, *Peace*, *Birds*, each of four parts: in the *Acharnians* there is only a commation with strophe and antistrophe. The Chorus here attack and ridicule certain worthless characters, and explain the poet's conduct with respect to Cleon.

1267 Ἀμυνίας κ.τ.λ.] Amynias was the son of Pronapus really, but is called son of Sellus, that he may be made out brother to Aeschines son of Sellus, and as poor as was Aeschines. He was an effeminate coward (*Nub.* 691—92), and was foppish in his way of dressing his hair (cf. v. 466, κομηταμυνίας), hence he is called οὐκ τῶν Κρωβίλου. The general sense of the passage (which is rather obscure) seems to be 'I

thought myself dexterous and clever, but that poor beggar Amynias beats me; whom I saw, instead of his frugal meal, enjoying a feast with the epicure Leogoras. But then he did go on an embassy to Thes-saly, and there held conference with the Penestans, being himself a Penestan (beggar-man) equal to any.' The ἀλλά γὰρ seems to be put as if to account for the sudden change in Amynias' meals and mode of living; but, as the sentence is turned off with a pun which implies they were all poor together; we are left to conclude that his δεξιότης was but that of a hungry parasite, and what began as praise is thus turned to satire. The Scholiast says we ought to supply σκαῖος ἐστιν after μᾶλλον: but what then is the bearing of the whole passage?

οὐκ τῶν Κρωβίλου.] 'Of the family of *Chignon*.' For this mode of dressing the hair cf. *Thuc.* i. 6: and *Eq.* 1331, note on τεττιγοφόρας. The Scholiast here describes it εἶδος πλοκῆς ἐπ' ἀνδρῶν εἰς δεξιὴν ληγούσης.

1269 Λεωγόρου.] Cf. *Nub.* 109, and note there.

1270 Ἀντιφῶν.] An orator of

ἀλλὰ πρεσβεύων γὰρ ἐς Φάρσαλον ὥχεται· εἴτ' ἐκεῖ
μόνος μόνους.

τοῖς Πενέσταισι ξυνῆν τοῖς

Θετταλῶν, αὐτὸς πενέστης ὧν ἐλάττων οὐδενός.

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν,

παῖδας ἐφίτευσας ὅτι χειροτεχνικωτάτους,

πρῶτα μὲν ἅπασι φίλον ἄνδρα τε σοφώτατον,

τὸν κιθαραοιδότατον, ᾧ χάρις ἐφέσπετο·

τὸν δ' ὑποκριτὴν ἕτερον, ἀργαλέον ὥς σοφόν·

εἰπ' Ἀριφράδην, πολὺ τι θυμοσοφικώτατον,

ὅτινὰ ποτ' ὤμοσε μαθόντα παρὰ μηδενός,

ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν

γλωττοποιεῖν ἐς τὰ πορνεῖ' εἰσιόνθ' ἐκάστοτε.

εἰσί τινες οἳ μ' ἔλεγον ὥς καταδιγλάγην,

some note. He was attacked by the comic writers as receiving money for speeches written for others.

1271 πρεσβεύων.] The Scholiast tells us that Eupolis mentioned this embassy, and attacked Amynias as παραπρεσβευτήν. Perhaps some bribery is hinted at here as the possible reason of his sudden luxury.

1272 μόνος μόνους.] A favourite Greek collocation, ξυνῆν μόνος μόνος = 'he had a tête-à-tête': here perhaps it means 'he had some private talk with them,' he and they laid their heads together.

1273 Πενέσταισι. The lower class among the Thessalians. δέον οὖν εἰπεῖν μετὰ τῶν πολιτευομένων ξυνῆν, εἶπε μετὰ τῶν Πενεστῶν. Schol. and there is a play on πένης and Πενέστης.

1278 τὸν κιθαραοιδότατον.] Arignotus, spoken of in *Eg.* 1277, as ἀνὴρ φίλος, as well known to all, and as *not* a brother in nature though in name to Aripheades (τοῦς τρόπους οὐ ξυγγενής). Why Richter includes Arignotus as 'turpissimis usus moribus' in the face of these two passages is inexplicable.

1279 ὑποκριτὴν.] The name of this actor is unknown.

ἀργαλέον ὥς σοφόν.] Compare the phrases θαύμαστον ὄσον, ἀμήχανον ὄσον.

1280 θυμοσοφικώτατον.] Cf. *Nub.* 877, θυμόσοφος ἐστὶν φύσει.

1281 ὤμοσε.] Supply ὁ πατήρ, says the Scholiast: but it is awkward to do so. ὤμοσα Bentley. ὃν ὁ πατήρ ποτ' ὤμοσε Bergk.

1284—91 The transactions between Cleon and Aristophanes, to which this antepirrhema alludes, are not known. Apparently Cleon had attacked the poet—perhaps had brought him into court—after the exhibition of the *Knights*, as we know he did on an earlier occasion referred to in *Ach.* 376. The antistrophe is lost after v. 1283; perhaps this might have explained something. Bergk thinks that it consisted of a violent attack on Cleon, to make up for any previous leniency, and to justify the proverb in v. 1291. This antepirrhema is short by one line.

1284 καταδιγλάγην.] In the *Clouds* Cleon had been spared; or

Κλέων μ' ὑπετάραττεν ἐπικείμενος 1285
 ε κακίαις ἔκνισε· κᾶθ' ὅτ' ἀπεδειρόμην,
 ἐγγέλων μέγα κεκραγῶτα θεώμενοι,
 ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι
 μάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ.
 κατιδὼν ὑπὸ τι μικρὸν ἐπιθήκισα 1290
 οὐν ἐξηπάτησεν ἡ χάραξ τὴν ἄμπελον.

ΞΑΝΘΙΑΣ

λῶναι μακάριαι τοῦ δέρματος,
 οισμακάριαι τοῦ πλ ταῖς πλευραῖς τέγους.
 κατηρέψασθε καὶ νουβυστικῶς

vents was not the principal of attack; for *Nub.* 586, 591, complimentary to him.

ἐκτός.] This seems to rest on MS. authority than the reading οὐκτός. Indeed οὐκτός mean? 'Those who without,' i.e. those who were he scrape themselves?

οὐδὲν ἄρ' ἐμοῦ μέλον.] The use of the participle μέλον suggests to that of ἐξόν, παρόν, like.

—91. When Aristophanes at he received no help from who only cared for the amusement got out of him, he played trer awhile, but afterwards on Cleon.

ἐπιθήκισα.] The ape is the emblem of flattery. Cf. *γῆλ.* Π. 132, καλὸς τοι πλῶν οὐκός· ὁ δὲ Ραδάμανθους... φρε- χε καρπὸν... οὐδ' ἀπάταισι.

ἡ χάραξ.] This was a pro- those deceived in what they to be their prop or stay. leon rested secure that Aries would not, after once n, return to the attack, but ite deceived in this hope. the vine, Aristophanes the p. To trust in a reed, which nd pierces the hand of him

that leans on it, is a similar expres- sion. Cf. 2 Kings xviii. 21.

1292—1449. Xanthias comes in smarting from blows, and tells how Philocleon bore him at the banquet; how he outdid all in tipsy revelry, and is laying about him with his staff. Philocleon soon enters, tolerably drunk, and with a flute-girl. His son follows, and tries to check him; but to little purpose, the father retorting on him some of his own instructions. A baker-woman demands compensation for spoilt loaves, a man assaulted threatens law-proceedings; but they only get mocked at, and absurdly put off with fables: till at last the son prepares to take his father indoors out of harm's way.

1292 χελώναι.] Cf. above, v. 429, δστρακόδερμα is given by the Scholiast as applied to animals protected by such shells.

1293 τέγους.] This correction (for MS. ἐμαῖς and στέγειν) is due to Bentley. The general sense of the passage and the following κατη- ρέψασθε κεράμω leave hardly any doubt that Aristophanes wrote τέ- γους.

1294 νουβυστικῶς.] νουὶ πεπλη- ρωμένως. Schol. This curious com- pound occurs again in *Eccel.* 441, γυ- ναῖκα δ' εἶναι πρᾶγμ' ἐφη νουβυστικόν.

κεράμῳ τὸ νῶτον ὥστε τὰς πληγὰς στέγειν.
ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρία.

ΧΟΡΟΣ

τί δ' ἔστιν, ὦ παῖ; παῖδα γάρ, κὰν ἢ γέρων,
καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.

ΞΑΝΘΙΑΣ

οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν
καὶ τῶν ξυνόντων πολὺ παροιnikώτατος;
καίτοι παρῇν Ἴππυλλος, Ἀντιφῶν, Λύκων,
Λυσίστρατος, Θούφραστος, οἱ περὶ Φρύνιχον.
τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.
εὐθύς γὰρ ὡς ἐνέπλητο πολλῶν ἀγαθῶν,
ἐνήλατ', ἐσκίρτα, πεπόρδει, κατεγέλα,
ὥσπερ καυχῶν ὀνίδιον εὐωχήμενον·
κατυπτει ἐμὲ νεανικῶς, παῖ παῖ καλῶν.
εἶπ' αὐτὸν ὡς εἶδ', ἥκασεν Λυσίστρατος·
ἔοικας, ὦ πρεσβύτα, νεοπλούτῳ τρυγί

1295 στέγειν.] This is commonly used of water, 'to keep it out, or in,' to be water-proof or water-tight. Here it is of the cudgel-proof shell of the tortoise.

1297 τί δ' ἔστιν, ὦ παῖ.] Cf. *Thesm.* 582, τί δ' ἔστιν, ὦ παῖ; παῖδα γάρ σ' εἰκὸς καλεῖν, ἔως ἂν οὕτω τὰς γνάθους ψιλὰς ἔχης.

1300 παροιnikώτατος.] In *Ach.* 981 παροιnikός is given by MSS. Some change that to παροιnikός. It is quite possible there were two forms.

1301 Ἴππυλλος κ.τ.λ.] Of three of these guests we know nothing. For Antiphon cf. above, v. 1270; for Lysistratus, v. 787, *Ach.* 855, *Eq.* 1265. There seem to have been several of the name of Phrynichus: a tragic poet, a comic poet, and an actor. For analogous forms to Thuphrastus (=Theophrastus) cf. *Eq.* 1103, Θουφάνης, 1267, Θεόμαντις.

1303 ὑβριστότατος.] The regular

comparative and superlative of this word are confirmed by several examples. See L. and S. But Cobet, Meineke, and others adopt ὑβρίστατος.

1305 ἐνήλατ'.] Some MSS. have ἐνήλλατ': whence Meineke reads ἐνήλλετ', Lenting ἀνήλλετ'. Certainly ἐνάλλεσθαι rather requires an object, and the imperfect tense suits with the other verbs. But it may be ἐνήλατό (μοι), of the first insulting attack, followed by the imperfects, to describe the rest of his tipsy frolic.

1306 ὥσπερ κ.τ.λ.] Like a full-fed donkey he began to frisk. Bergler compares Xen. *Anab.* v. 8. 3, εἰ ἐν τοιοῦτῳ καιρῷ ὑβρίζον ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι, οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίνεσθαι.

1307 νεανικῶς.] Cf. below, v. 1333, νεανίας; and above, note on v. 1204.

1309 ἔοικας.] Absurd and hardly intelligible comparisons: cf. those

- κλητῆρή τ' εἰς ἄχυρὸν ἀποδεδρακότι.
 ὁ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν πάρνοπι
 τὰ θρία τοῦ τρίβωνος ἀποβεβληκότι,
 Σθενέλῳ τε τὰ σκευάρια διακεκαρμένῳ.
 οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου.
 οὗτος δὲ διεμύλλαιεν ὥς δὴ δεξιός.
 ὁ γέρων δὲ τὸν Θουφράστου ἦρετ', εἰπέ μοι,
 ἐπὶ τῷ κομῆς καὶ κομφὸς εἶναι προσποιεῖ,
 κωμωδολοιχῶν περὶ τὸν εὖ πράττοντ' αἰεί;
 τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,
 σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων
 ἁμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι.
 ἔπειτ' ἐπειδὴ 'μέθυσεν, οἰκαδ' ἔρχεται
 τύπτων ἅπαντας, ἣν τις αὐτῷ ξυντύχη.
 ὁδὲ δὲ δὴ καὶ σφαλλόμενος προσέρχεται.
 ἀλλ' ἐκποδὼν ἄπειμι πρὶν πληγὰς λαβεῖν.

1310

1315

1320

1325

of Bdelycleon at v. 1172. The compliments exchanged between Sarmenus and Messius in Horace (*Sat.* I. 5. 56) are somewhat similar.

1313 *Σθενέλῳ.*] *Διδυμός φησιν* *ἔτι ἀδιανόγητα σκώπτει.* Schol. And indeed it seems so. 'Solent recens citati esse insolentes,' Bergler. Rich-ter thinks it means 'one newly made rich,' but adds 'loquuntur bene poti'.

1310 *κλητῆρή κ. τ. λ.*] *κλητῆρι* is put where *δύω* should be (cf. above, v. 189); for the Scholiast gives a proverb *ὅως εἰς ἄχυρον*. The ass that had made its way to the straw-yard would (probably) pick up a good feed there, and wax skittish. And 'bailiff' is put for 'ass' with reference to the dicast's employment.

1312 *τὰ θρία κ. τ. λ.*] 'That has lost the leaves of its cloak,' i.e. its leaf-like covering, or its wings. Lysistratus (a poor man) is reproached with his threadbare cloak, and compared to a locust which has cast or lost its wings. The outer wings

of locusts are sufficiently leaf-like to make *θρία κ. τ.* intelligible, though of course the simile is meant to be ridiculous.

1313 *Σθενέλῳ.*] Sthenelus was a tragic actor, who from his poverty had to sell all his stage dress and furniture. Schol.

1315 *διεμύλλαιεν.*] *ὑπερηφάνως* *τὰ χεῖλη διέστρεφεν ὡς χλευάζων καὶ μὴ ἡσθεῖς τῷ λελεγμένῳ.* Schol.

δεξιός.] As if such rude common jests were beneath him.

1318 *κωμωδολοιχῶν.*] Cf. *Nub.* 451, *ματτωλοικός*, for the termination of this compound. It must mean 'playing the fool to amuse, and so earning a dinner;' 'punster and parasite.'

1319 *περιύβριζεν.*] L. and S. give only the sense 'to insult exceedingly;' but both here and in *Thesm.* 535, *τοιαῦτα περιύβριζεν ἡμᾶς ἀπάσας*, it perhaps means 'to insult all round.'

1321 *οὐδὲν εἰκότας.*] Of which we have specimens 1309-10.

ΦΙΛΟΚΛΕΩΝ

ἀνεχε, πάρεχε
 κλαύσεται τις τῶν ἔπισθεν
 ἐπακολουθούντων ἐμοί
 οἶον, εἰ μὴ ῥρήσεθ', ὑμᾶς,
 ὦ πονηροί, ταυτὴν τῇ
 δαδὶ φρυκτοὺς σκευάσω.

13

ΚΑΤΗΓΟΡΟΣ

ἡ μὲν σὺ δώσεις αὐρίον τούτων δίκην
 ἡμῖν ἅπασι, καὶ σφόδρ' εἰ νεανίας.
 ἀθρόοι γὰρ ἤξομέν σε προσκαλούμενοι.

ΦΙΛΟΚΛΕΩΝ

ἰὴ ἱεῦ, καλούμενοι.
 ἀρχαῖά γ' ὑμῶν ἀρά γ' ἴσθ'
 ὡς οὐδ' ἀκούων ἀνέχομαι
 δικῶν; ἰαιβοῖ αἰβοῖ.
 τάδε μ' ἀρέσκει βάλλε κημούς.
 οὐκ ἄπει σύ; . . ποῦ 'στιν

1335

1340

1326 ἀνεχε, πάρεχε.] Cf. *Av.* 1720, ἀναγε, δῖεχε, πάραγε, πάρεχε. In *Eur. Troad.* 308, ἀνεχε, πάρεχε is said by Cassandra, and in *Eur. Cycl.* 202, ἀνεχε, πάρεχε by Silenus. Plainly it is an exclamation of excitement and of drunkenness; 'stop there! make way!' Philocleon is making tipsy demonstrations to those who are following him to get redress for insults. And for *πάρεχε* cf. note above on v. 949.

1329 οἶον.] Cf. *Eg.* 367, οἶον σε δῆσω 'ν τῷ ἔθῳ.

1331 φρυκτοὺς.] οἱ φουκτοὶ or τὰ φρυκτὰ were specially small fish for frying. The Scholiast says ὡς ἰχθύδια πεφρυγμένα φρυκτοὺς σκευάσω ὀπήσας.

1332 ἡ μὲν κ.τ.λ.] These lines should be given to one of those following Philocleon, as Bergk and Lenting suggest. Bdelycleon, to whom they were given, should not

come in till v. 1363; nor have they much force in the mouth of the chorus, who have been on the stage while Philocleon has been feasting.

1333 νεανίας.] 'Insolent.' Cf. above, v. 1307.

1335—9. Philocleon scorns the idea of a summons, and cannot bear even the word.

1336 ἀρχαῖά γ' ὑμῶν.] 'tis out of date—your plan.

1339 τάδε.] 'this,' viz. the life I now lead, one of mirth and jollity. βάλλε κημούς.] βάλλε ἐς κόρακας τὰ δικαστικά σκεῦη. Schol.

1340 οὐκ ἄπει σύ.] Addressed to the departing κατήγορος. Meineke in his notes proposes ἀποίσεις: the MSS. have ἄπεισι. After ἄπει σὺ something is wanted to complete the line. Meineke reads ποῦ 'στιν ἡμῖν. Dindorf in his notes ποῦ 'στι, ποῦ 'στω, which may be acquiesced in.

- ἡλιαστής; ἐκποδών.
 ἀνάβαινε δεῦρο χρυσομηλολόνηθιον,
 τῇ χειρὶ τουδὲ λαβομένη τοῦ σχοινοῦ.
 ἔχου· φυλάττου δ', ὡς σαπρὸν τὸ σχοινίον·
 ὅμως γε μέντοι τριβομένοι οὐκ ἄχθεται.
 ὅρᾳς ἐγὼ σ' ὡς δεξιῶς ὑφειλόμην 1345
 μέλλουσιν ἤδη λεσβιεῖν τοὺς ξυμπότας·
 ὦν οὔνεκ' ἀπόδος τῷ πέει τῷδὲ χάριν.
 ἀλλ' οὐκ ἀποδώσεις οὐδὲ φιαλεῖς, οἷδ' ὅτι,
 ἀλλ' ἐξαπατήσεις ἀγχανεῖ τούτῳ μέγα·
 πολλοῖς γὰρ ἤδη χᾶτέροις αὐτ' εἰργάσω. 1350
 ἐὰν γένῃ δὲ μὴ κακὴ νυνὶ γυνή,
 ἐγὼ σ', ἐπειδὴν οὐμὸς υἱὸς ἀποθάνῃ,
 λυσάμενος ἔξω παλλακὴν, ὦ χοιρίον.
 νῦν δ' οὐ κρατῶ γὰρ τῶν ἐμαντοῦ χρημάτων.
 νέος γάρ εἰμι καὶ φυλάττομαι σφόδρα. 1355
 τὸ γὰρ νῖδιον τηρεῖ με, κᾶστι δύσκολον
 κἄλλως κυμινοπριστοκαρδαμόγλυφον.
 ταῦτ' οὖν περὶ μου δέδοικε μὴ διαφθαρῶ.
 πατήρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.
 ὁδὶ δὲ καὶ τὸς· ἐπὶ σὲ κᾶμ' εἵκει θεῖν. 1360

1341 ἡλιαστής.] He calls the man by this name perhaps in a tipsy confusion of ideas. 'Where's our heliast? our man who is for the courts and for summoning.' 'Oh! I see now he's taken himself off.' Philocleon then turns to the girl.

1342 χρυσομηλολόνηθιον.] Cf. *Nub.* 763 for the *μηλολόνηθιον*, and the practice of letting it fly by a string.

1348 φιαλεῖς.] Cf. *Pac.* 432 for this rare word.

1352 ἐπειδὴν κ.τ.λ.] He speaks of his son as a son might speak of his father: as expecting his death, and as under strict tutelage. But when his own master, then he will (he says) free this girl from slavery and make her his mistress.

1354 κρατῶ γὰρ.] Elmsley proposed *κρατῶ πω*: 'rightly,' says

Meineke; but it is questionable whether such change is needed. The pronoun is naturally enough expressed 'but at present I am not master myself of my own property.'

1357 κυμινοπρ.] Alexis in *Atheneus* has *κυμινοπρίστης* ὁ τρόπος ἐστὶ σου πάλαι. *Hesychius* explains *κυμινοπρίστης*· οἱ φειδωλοὶ ὁμοίως καὶ οἱ καρδαμογλύφοι.

1359 πατήρ γὰρ.] A ridiculous reversal of the usual order of things: 'he has no son but me' would be ordinary enough from a son to a father.

1360 ὁδὶ δὲ καὶ τὸς.] This 'and here comes his very self' shews that *Bdelycleon* did not return with his father at v. 1326; therefore the lines 1332-4 cannot be rightly assigned to him.

ἀλλ' ὡς τάχιστα στῆθι τάσδε τὰς δετας
λαβοῦς, ἵν' αὐτὸν τωθάσω νεανικῶς,
οἷως ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων.

ΒΔΕΛΤΚΛΕΩΝ

ὦ οὗτος οὗτος, τυφεδανὲ καὶ χοιρόθλιψ,
ποθεῖν ἐρᾶν τ' ἔοικας ὥραϊας σοροῦ.
οὐ τοι καταπρόϊξει μὰ τὸν Ἀπόλλω τοῦτο δρῶν.

1365

ΦΙΔΟΚΛΕΩΝ

ὡς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην.

ΒΔΕΛΤΚΛΕΩΝ

οὐ δεινὰ τωθάζειν σε, τὴν αὐλητριδα
τῶν ξυμποτῶν κλέψαντα;

1361—2 *δετὰς λαβοῦς*. The girl is to take the torch, that the old man may make his absurd assertions, vv. 1371—7.

1363 *οἷως*.] Better, as following *νεανικῶς*, than *οἷος* of MSS. R. V.

πρὸ τῶν μ.] It appears to have been the custom for those already initiated to frighten those who were preparing to be so. Schol. 'When I was simple and ignorant, my son played on my fears and made a fool of me: now that I am grown wiser, I will pay him in kind.' I was, as it were, a child and minor then: now I am come of age.

1364 *τυφεδανὲ*.] The Scholiast explains this as equivalent to *τυφογέρων*, a word used twice by Aristophanes (*Nub.* 908, *Lys.* 335), with a possible play on the similarity in sound to *τυμβογέρων*. But the Scholiast's further comment *ἀξιος τετύφθαι* is curious. The word cannot surely have anything to do with *τύπτειν*. Richter suggests that the Scholiast wrote *ἀξιος τεθάφθαι*: but, though that suits the context here, *τυφεδανὲ* cannot be connected with *θάπτω*. Might not *τυφεδανὲ* mean 'inflamed with passion, or love, amorous'? Compare *Lys.* 221, *ὅπως*

ἂν ἀνὴρ ἐπιτυφῇ μάλιστα μου: and Plat. *Phaedr.* 230 A, *θήριον τυφῶνος πολυπλοκώτερον καὶ μᾶλλον ἐπιτεθυμμένον*. The opposite is denoted by *ἀνυφος*, *ἀνυφία*, 'modest, modesty.' See Thompson's note on the passage in the *Phaedrus*. This sense of *τυφεδανὲ* suits the context far better than that given by L. and S., 'smoky-witted, a dullard.' And indeed *τυφογέρων* may as well mean 'puffed up, excited, inflamed,' as 'stupified, dull.'

1365 *ὥραϊας σοροῦ*.] By surprise for *ὥραϊας κόρης*: but also with the sense of 'an early bier.' Cf. *Lys.* 601, *σὺ δὲ δὴ τί μαθὼν οὐκ ἀποθνήσκεις;...σορὸν ὠνήσει*.

1367 *ὡς ἡδέως φάγοις ἂν*.] He tells his son that no doubt he would like to sue and punish his father, a suit would be a sweet morsel to him. Bdelycleon is now twitted as *φιλόδικος*, Philocleon is *μισόδικος*. For description of pleasures as eatables cf. above, v. 511, and *Eq.* 706, *φέρε τί δῶ σοι καταφαγεῖν; ἐπὶ τῷ φάγοις ἦδιστ' ἂν; ἐπὶ βαλλαντίνῳ*; Also we have a fragment of the *Gerytades* (Fr. 92), *καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα, εἰς ὅς ἐμβαπτόμενος ἡ ξηροὺς ἄλας*;

ΦΙΛΟΚΛΕΩΝ

ποιάν ἀνλητρίδα;

τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών;

1370.

ΒΔΕΑΤΚΛΕΩΝ

νῆ τὸν Δί', αὐτῇ πού 'στὶ σοί γ' ἡ Δαρδανίς.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δᾶς κάεται.

ΒΔΕΑΤΚΛΕΩΝ

δᾶς ᾗδε;

ΦΙΛΟΚΛΕΩΝ

δᾶς δῆτ'. οὐχ ὅρᾶς ἐστιγμένην;

ΒΔΕΑΤΚΛΕΩΝ

τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσῳ;

ΦΙΛΟΚΛΕΩΝ

ἡ πίττα δήπου καομένης ἐξέρχεται.

1375

ΒΔΕΑΤΚΛΕΩΝ

ὦ δ' ὅπισθεν οὐχὶ πρωκτός ἐστιν οὐτοσί;

ΦΙΛΟΚΛΕΩΝ

ὄζος μὲν οὖν τῆς δαδὸς οὗτος ἐξέχει.

ΒΔΕΑΤΚΛΕΩΝ

τί λέγεις σύ; ποῖος ὄζος; οὐκ εἰ δεῦρο σύ;

ΦΙΛΟΚΛΕΩΝ

αἰ ἂ, τί μέλλεις δρᾶν;

1370 ἀπὸ τύμβου πεσών.] This is a variation on *Nub.* 1273, τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών; where the fall ἀπ' ὄνου is meant to suggest a fall ἀπὸ νοῦ, 'from the wits, mind, sense.' ἀπὸ τύμβου here seems put for the same. Philocleon is making out himself to be young, his son an old τυμβογέρων, everything being now reversed. But the phrase is very curious, 'fallen from a tomb.' The general meaning is 'Why have you come out of your grave (in which you ought to be) to talk such rub-

bish?' He ridicules the idea of its being a flute-player, and would fain persuade his son that his eyes deceive him. In the Jacobite song 'Hame came our gudeman at een' the wife says to her lord, 'Ye're an auld doited earle, and unco blind ye be,' when trying to make him believe that the horse, plume, and sword of the concealed cavalier are a milch-cow, hen, and parritch-stick.

1371 Δαρδανίς.] Phrygia was noted for its flute-players.

ΒΑΕΑΤΚΛΕΩΝ

ἄγειν ταύτην λαβὼν

ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν
κούδεν δύνασθαι δρᾶν.

1380

ΦΙΛΟΚΛΕΩΝ

ἄκουσόν νυν ἐμοῦ.

Ὀλυμπίασιν ἥνικ' ἐθεώρου ἐγὼ,
 Ἐφουδίων ἐμαχέσατ' Ἀσκῶνδ' αὖ καλῶς,
 ἦδη γέρων ὦν' εἴτα τῇ πνυγμῇ θενῶν
 ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον.
 πρὸς ταῦτα τηροῦ μὴ λάβης ὑπώπια.

1385

ΒΑΕΑΤΚΛΕΩΝ

νῆ τὸν Δί' ἐξεμάθες γε τὴν Ὀλυμπίαν.

ΑΡΤΟΠΩΛΙΣ

ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.
 ὁδὶ γὰρ ἀνὴρ ἐστίν ὅς μ' ἀπώλεσεν
 τῇ δαδί παίῳν, καῖξέβαλεν ἐντευθενὶ
 ἄρτους δέκ' ὀβολῶν κάπιθήκην τέτταρας.

1390

ΒΑΕΑΤΚΛΕΩΝ

ὁρᾷς ἂ δέδρακας; πράγματ' αὖ δεῖ καὶ δίκας
 ἔχειν διὰ τὸν σὸν οἶνον.

ΦΙΛΟΚΛΕΩΝ

οὐδαμῶς γ', ἐπεὶ

1382 Ὀλυμπίασιν κ.τ.λ.] He begins to put in practice his son's precepts on polite conversation. Cf. above, v. 1190.

1388—91. The baker-woman comes in to recover compensation for her lost loaves.

1390 ἐντευθενί.] Perhaps she points to her basket.

1391 ἄρτους δέκ' ὀβολῶν.] 'ten loaves worth as many obols:' or 'loaves—ten obols' worth,' the number of loaves being left indefinite. Dobree's and Cobet's τεττάρων would make this last rendering necessary,

though indeed it may be so taken even with the common text.

κάπιθήκη τέτταρας.] 'And four given in:' ἐπιθήκη is explained as 'additamentum, superpondium.' It seems a large proportional addition, a liberal 'baker's ten.' But ἐπ. τεττάρων, 'a further lot worth four,' after δ. δ. δ. is a clumsy way of expressing fourteen obols' worth.

1392 πράγματ' αὖ.] Again they will have trouble, lawsuits, &c., from which Bdelycleon hoped he had set them both free.

λόγοι διαλλάξουσιν αὐτὰ δεξιοί
ὥστ' οἶδ' ὅτιν' αὐτῇ διαλλαχθήσομαι.

1395

ΑΡΤΟΠΩΛΙΣ

οὐ τοι μὰ τῷ θεῷ καταπροῖξει Μυρτίας
τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,
οὕτω διαφθείρας ἐμοῦ τὰ φορτία.

ΦΙΛΟΚΛΕΩΝ

ἄκουσον, ὦ γύναι· λόγον σοι βούλομαι
λέξαι χαρίεντα.

ΑΡΤΟΠΩΛΙΣ

μὰ Δία μὴ μοί γ', ὦ μέλε.

1400

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας
θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.
καῖπειτ' ἐκεῖνος εἶπεν, ὦ κύων κύων,
εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν
πυροὺς πρίαυ, σωφρονεῖν ἂν μοι δοκοῖς.

1405

ΑΡΤΟΠΩΛΙΣ

καὶ καταγελᾶς μου; προσκαλοῦμαί σ' ὅστις εἶ,
πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,
κλητῆρ' ἔχουσα Χαιρεφῶντα τουτονί.

1394 λόγοι κ.τ.λ.] Cf. above, 1258.

1396 μὰ τῷ θεῷ.] An oath much used by women; and therefore of most frequent occurrence in the *Lysistrata*, *Thesmophoriazusae*, *Ecclesiazusae*: e.g. *Lys.* 51, 112, 148, *Thesm.* 383, 566, *Eccles.* 155, 156, 158.

1399. He begins upon fables: cf. above, v. 1260.

1402 ὑλάκτει.] Note the ὕ long in an augmented tense: whereas at v. 904 ἀγαθὸς γ' ὑλάκτειν begins a verse; the ὕ is therefore short.

1405 πυροὺς.] To make bread with, and so repair the loss of her loaves. Schol. Such will be the

force of πυροὺς in the intended application of the story. In the story itself it is not quite clear whether the κύων is a literal one or not. The μεθύση does not suit the animal: but the tale is of course intentionally absurd.

1406 καὶ καταγελᾶς.] 'Do you also (or even) laugh at me; do you add insult to injury?' Cf. *Eq.* 274, καὶ κέκραγας.

1407 ἀγορανόμους.] Cf. *Ach.* 723. τοὺς ἐπισκοποῦντας τὰ τῆς πόλεως ὄνια καὶ διοικοῦντας αὐτά. Schol.

1408 Χαιρεφῶντα.] One of the pale scholars of Socrates in the *Clouds*. Cf. *Nub.* 103, 504, τοὺς ὥχρι-

ΦΙΛΟΚΛΕΩΝ

μὰ Δί', ἀλλ' ἄκουσον, ἦν τί σοι δοξῶ λέγειν.
 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης·
 ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.

1410

ΑΡΤΟΠΩΛΙΣ

ἄληθες, οὗτος;

ΦΙΛΟΚΛΕΩΝ

καὶ σὺ δὴ μοι, Χαιρεφῶν,
 γυναικὶ κλητεύειν ἔοικας θαψίνῃ,
 Ἴνοι κρεμαμένη πρὸς ποδῶν Εὐριπίδου,

ΒΔΕΛΥΚΛΕΩΝ

ὁδὶ τις ἕτερος, ὥς ἔοικεν, ἔρχεται
 καλούμενός σε· τὸν γέ τοι κλητὴρ' ἔχει.

1415

ΚΑΤΗΓΟΡΟΣ

οἴμοι κακοδαίμων. προσκαλοῦμαί σ', ὦ γέρον,
 ὕβρεως.

ὠντας...λέγεις, and ΣΩ. οὐδὲν δια-
 σεῖς Χαιρεφῶντος τὴν φύσιν. ΣΤ.
 οἴμοι κακοδαίμων, ἡμιθνήσ γενήσομαι.

1409—12. Lasus and Simonides
 were rivals, and had a contest.
 Lasus said he cared little for his
 opponent: nor do I care for your
 summons and lawsuit. This is
 apparently the application, if it has
 any. Lasus of Hermione was an
 early writer on music, and origina-
 tor of the Dithyrambic contest.
 Simonides, the lyric poet of Ceos,
 is well known.

1411 ὀλίγον μοι μέλει.] τοῦ Σι-
 μονίδου δηλώνοντι. Schol.

1412 ἄληθες οὗτος.] Cf. *Eq.* 89.

1413 κλητεύειν.] Meineke follows
 Dobree in reading κλητεύων. Chae-
 rephon would then be compared to
 a sorrow woman: cf. note on v. 1408.
 But προσπολῶν, in the next line, does
 not suit so well with this as with
 κλητεύειν.

θαψίνῃ.] Cf. Theocr. *Id.* II.
 88, καὶ μεν χῶρος μὲν ὁμοῖος ἐγίνε-
 το πολλὰκι θάψω. One Scholiast
 thinks there is an allusion to θά-
 πτειν.

1414 Ἴνοι, κ.τ.λ.] Ino threw
 herself from a rock, and was (the
 Scholiast says) ὡρὰ ὑπὸ τῆς κακο-
 παθείας. How Ino in Euripides'
 play was κρεμαμένη πρὸς ποδῶν is not
 clear: but προσπολῶν, an alteration
 of Hermann's, accepted by some
 editors, does not make such un-
 doubted good sense as to be un-
 hesitatingly taken: 'attending on
 the hanging Ino of Euripides.' κρ.
 ἐκ ποδῶν (or κρ.) must refer ap-
 parently to Ino when about to
 throw herself over. Euripides (*Med.*
 1288) describes her as ἀκτῆς ὑπερ-
 τένασα ποντίας πόδα, and in the
 play of *Ino* there may have been
 some phrase justifying κρ. ἐκ ποδῶν
 here. That the *Ino* was a play full
 of distress, tears, &c. we may infer
 from *Ach.* 434, where Ino's and
 Thyestes' rags have between them
 those of Telephus.

1417 οἴμοι κακοδαίμων.] Holden
 gives this to Bdelycleon. But after
 an assault (ὕβρην) the plaintiff might
 well say the words. See the be-
 haviour of the old man described at
 v. 1323.

ΒΔΕΑΤΚΛΕΩΝ

ὑβρεως; μὴ, μὴ καλέσης πρὸς τῶν θεῶν.
 ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι,
 ἣν ἂν σὺ τάξης, καὶ χάριν προσείσομαι.

1420

ΦΙΛΟΚΛΕΩΝ

ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι
 ἐκῶν· ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν.
 ἀλλ' ἔλθ' εὐρὺ πρότερον, ἐπιτρέπεις ἐμοί,
 ὅ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος,
 εἶναι φίλον τὸ λοιπὸν, ἢ σὺ μοι φράσεις;

1425

ΚΑΤΗΓΟΡΟΣ

σὺ λέγε. δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων.

ΦΙΛΟΚΛΕΩΝ

ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,
 καὶ πως κατέαγγε τῆς κεφαλῆς μέγα σφόδρα·
 ἐτύγχανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.
 κᾶπειτ' ἐπιστάς εἰπ' ἀνὴρ αὐτῷ φίλος·
 ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.
 οὕτω δὲ καὶ σὺ παράτρεχ' ἐς τὰ Πιττάλου.

1430

ΒΔΕΑΤΚΛΕΩΝ

ὁμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.

1420 προσείσομαι.] Better thus than separately, πρὸς εἰσομοί, as Dindorf's earlier editions have it. Richter compares Soph. *Oed. Tyr.* 232, τὸ γὰρ κέρδος τελῶ 'γῶ, χῆ χάρις προσκεῖσται.

1421—26. Philocleon gets the man to come and listen quietly in hopes of compensation, and then puts him off with a Sybaritic fable: following in this to the letter his son's precept at v. 1260.

1423 ἐπιτρέπεις ἐμοί ὅ τι χρή.] 'Do you leave it to me (to name) what sum I am to pay you and be friends, or will you name it?'

1428 κατ. τῆς κεφαλῆς.] Cf. *Ach.* 1180, and *Pac.* 71, ξυνετρίβη τῆς κεφαλῆς.

1430—31. He got no pity, but a proverb. 'Quam quisque norit artem, in hac se exerceat.' Cic. *Tusc.* I. 18.

1432 οὕτω δὲ κ.τ.λ.] And so you, as you will get no pity, had better get a plaster for your head. Meineke, following Hamaker, places this line after v. 1440.

ἐς τὰ Πιττάλου.] Cf. *Ach.* 1222, which Elmsley would reduce to exact correspondence with this phrase; unnecessarily.

ΚΑΤΗΓΟΡΟΣ

ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἀπεκρίνατο.

ΦΙΛΟΚΛΕΩΝ

ἄκουε, μὴ φεῦγ' ἐν Συβάρει γυνή ποτε
κατέαξ' ἐχῖνον.

1435

ΚΑΤΗΓΟΡΟΣ

ταῦτ' ἐγὼ μαρτύρομαι,

ΦΙΛΟΚΛΕΩΝ.

οὐχῖνος οὖν ἔχων τιν' ἐπεμαρτύρατο
εἰθ' ἡ Συβαρίτις εἶπεν, εἰ ναὶ τὰν κόραν
τὴν μαρτυρίαν ταύτην ἐάσας ἐν τάχει
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα.

1440

ΚΑΤΗΓΟΡΟΣ

ὑβρίζ', ἕως ἂν τὴν δίκην ἄρχων καλῇ.

ΒΑΕΛΤΚΛΕΩΝ.

οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθι μενεῖς,
ἀλλ' ἀράμενος ἐγὼ σε

ΦΙΛΟΚΛΕΩΝ.

τί ποιεῖς;

ΒΑΕΛΤΚΛΕΩΝ.

ὦ τι ποιῶ;

εἴσω φέρω σ' ἐντεῦθεν εἰ δὲ μὴ, τάχα
κλητῆρες ἐπιλείψουσι τοὺς καλουμένους.

1445

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον οἱ Δελφοί ποτ'

1434 ἀλλ' οὖν.] Addressed to the κλητῆρ.

1436 ἐχῖνον.] The Scholiast tells us this word meant at Athens a vessel for holding depositions of witnesses. It is not likely that here it means more than 'a pot, pitcher,' or the like.

1437 ἐπεμαρτύρατο.] Philocleon continues his story, but neatly adopts the other's word.

1438 τὰν κόραν.] δαρλίζει ἐπίτηδες. Schol. The Sybaritic woman would use some such dialect: and the oath was specially a Sicilian one.

1443 ἐγὼ σε.] ἐγωγε Brunck. εἴσω σε vulg. εἴσω σε Reisig, Rich-ter.

1446 Αἴσωπον κ.τ.λ.] The Delphians were going to throw Aesop down from a rock for his

ΒΔΕΑΤΚΛΕΩΝ

δλίγον μοι μέλει.

ΦΙΛΟΚΛΕΩΝ

φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ
ὁ δ' ἔλεξεν αὐτοῖς ὡς ὁ κάνθαρός ποτε

ΒΔΕΑΤΚΛΕΩΝ

οἷμ' ὡς ἀπολεῖ σ' αὐτοῖσι τοῖσι κανθάροις.

ΧΟΡΟΣ

ἐηλῶ γε τῆς εὐτυχίας
τὸν πρέσβυν, οἱ μετέστη
ξηρῶν τρόπων καὶ βιοτῆς·
ἕτερα δὲ νῦν ἀντιμαθῶν
ἢ μέγα τι μεταπεσεῖται
ἐπὶ τὸ τρυφῶν καὶ μαλακόν.

1450

1455

supposed theft, when he told them the fable of the beetle. How it saved him does not appear, nor how Philocleon meant to apply it here, for his fabling is cut short. This fable is again spoken of in *Pac.* 129.

1449 ἀπολεῖ σ'.] 'He (this plaintiff) will ruin you, you and your beetles.' The MSS. have ἀπολείς: whence the above text may be inferred. 'Your tale of a beetle will not save you though it saved Aesop.' It is perhaps more usual to omit the definite article in this use of αὐτοῖς, but cf. above, v. 170, τὸν δρον ἄγων αὐτοῖσι τοῖς κανθῆλοις. The other readings of the editions ἀπόλοι', ἀπολῶ σ' are further from the MSS. And the son did not want to destroy, but to save, his father. Richter suggests ἀπολείς μ', 'you will ruin me.' But this would require as a continuation 'with your beetles,' not 'beetles and all.' Meineke's τοῖς σοῖς for τοῖσι is unnecessary, if it is to avoid the def. art. with κανθάροις: if it be thought that τοῖσι crept in wrongly because of αὐτοῖσι preceding, then we might

as well fill it up αὐτοῖσι κανθάροις ὅδε, to gain a subject to ἀπολεῖ.

1450—1473. The chorus, having now quite changed their views (compare the conduct of the chorus in the *Acharnians*, *Clouds*, and *Peace*), praise the old man for his altered mode of life, and his son for his cleverness in bringing about this result. The song is antistrophic: vv. 1450—1461 = 1462—1473. The metre of most of the lines is a monometer iambic followed by a choriambus; but the last lines of strophe and antistrophe have a cretic in place of a choriambus. The reading and metre of v. 1454 are uncertain.

1452 ξηρῶν.] The old man certainly was well moistened by liquor now.

1454 μεταπεσεῖται.] This reading is fairly satisfactory both for sense and metre. The MSS. vary much. Dobree proposed ἀντιμαθῶν ἤθη μεταπ. The line seems to be a sort of Anacreontic. It should correspond to v. 1466. Strophe and antistrophe seem thus to be broken up into two parts of five and seven lines.

τάχα δ' ἂν ἴσως οὐκ ἐθέλοι.
 τὸ γὰρ ἀποστήναι χαλεπὸν
 φύσεος, ἣν ἔχοι τις αἰεί.
 καίτοι πολλοὶ ταῦτ' ἔπαθον
 1460 ξυνόντες γνώμαις ἐτέρων
 μετεβάλλοντο τοὺς τρόπους.
 πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ
 καὶ τοῖσιν εὖ φρονούσιν
 τυχὼν ἄπεισιν διὰ τὴν
 φιλοπατρίαν καὶ σοφίαν
 1465 ὁ παῖς ὁ Φιλοκλέωνος.
 οὐδενὶ γὰρ οὕτως ἀγανῶ
 ξυνεγεγνόμην, οὐδὲ τρόποις
 ἐπεμάνην, οὐδ' ἐξεχύθην.
 τί γὰρ ἐκείνος ἀντιλέγων
 1470 οὐ κρείττων ἦν βουλόμενος
 τὸν φύσαντα σεμνοτέροις
 κατακοσμήσαι πράγμασι;

ΞΑΝΘΙΑΣ

νῆ τὸν Διόνυσον, ἄπορά γ' ἡμῖν πράγματα

1456 *τάχα δ' ἂν.*] Perhaps he may not complete the change: nature is difficult to overcome, 'expellas furca, tamen usque recurret.' Hor.

1462 *παρ' ἐμοί.*] 'With me,' in my estimation, in my mind. Passages constantly occur where we should in English say 'from' rather than 'with,' but of course the strict meaning of *παρὰ* with dative is 'with.'

1469 *ἐπεμάνην.*] Cf. above, v. 744, *πράγμαθ' οἷς τότε ἐπεμαίνετο.*

ἐξεχύθην.] No exact Greek parallel is quoted. 'Effundi,' effuse lacrimae in Latin is common. Colloquially we use 'to gush, gushing.'

1473 *κατακοσμήσαι.*] Meineke's *κατακομήσαι* (to suit with *μετεβάλλοντο* in v. 1461, which seems right, as no reason can be given for the imperfect tense *μετεβάλλοντο*) is very

doubtful. The word *κατακομᾶν* is given by L. and S. intransitive, 'to wear long hair.' But *κατακομήσαι* σ. π., 'to plume himself on grander things,' is not very good: *τὸν φύσαντα* is more naturally the object than the subject of the verb. And *κατακοσμήσαι* is satisfactory in sense: nor is it certain that the first part of such a line might not consist of anapaest and spondee. For the general meaning compare *Nub.* 515, *νεωτέροις τὴν φύσιν αὐτοῦ πράγμασιν χρωτίζεται.* A various reading *κατακλήσαι*, 'to charm,' is proposed by one Scholiast.

1474—1537. Xanthias enters with an account of the wonderful pranks his master is now playing. He is gone mad upon dancing. Philocleon follows, and begins his wild measures, challenging all the world of tragic dancers. The challenge is

δαίμων τις ἐσκεκύκληκεν ἐς τὴν οἰκίαν.
 ὁ γὰρ γέρων ὥς ἔπιδε διὰ πολλοῦ χρόνου
 ἦκουσέ τ' αὐλοῦ, περιχαρὴς τῷ πράγματι
 ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται
 τάρχαϊ' ἐκεῖν' οἷς Θέσπιδος ἡγωνίζετο
 καὶ τοὺς τραγῳδοὺς φησιν ἀποδείξειν κρόνους
 τοὺς νῦν, διορχησάμενος ὀλίγον ὕστερον.

1475

1480

ΦΙΛΟΚΛΕΩΝ

τίς ἐπ' αὐλείοισι θύραις θάσσει;

ΞΑΝΘΙΑΣ

τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

ΦΙΛΟΚΛΕΩΝ

κλῆθρα χαλάσθω τάδε. καὶ δὴ γὰρ
 σχήματος ἀρχή

1485

taken up by three sons of Carcinus successively, who come on and dance, their name being made the subject of various punning allusions. Philocleon joins them, and the chorus, after a brief song, depart escorted by the dancers, and probably dancing off the stage themselves. This 'ballet' was quite a novelty: introduced to make as strong a contrast as possible between Philocleon's present habits and his former judicial life. At the same time a travesty of certain tragic dancing was probably intended.

1475 ἐσκεκύκληκεν.] Properly ἐσκευαλεῖν is the opposite of ἐκκυκλεῖν: to bring in by means of the machine called ἐκκύκλημα. Thus in *Thesm.* 265 the man who had been wheeled out says, εἰσω τις ὡς τάχιστα μ' ἐσκευησάτω. A word of rather tragic sound is chosen, as a fit prelude to Philocleon's heroics.

1476 διὰ πολλοῦ χρόνου.] Wrongly translated in the Latin version 'diu multumque,' and by Mitchell, 'had given long time to his cups.' It means 'after a long time:' i.e. after long abstinence from such drinking, for his habits had

been ξηροί (v. 1452). Cf. *Plut.* 1045, διὰ πολλοῦ χρόνου ἐορακέναι, and above at v. 1252, ἵνα μεθυσθῶμεν διὰ χρόνου, cf. *Pac.* 570, 710. Florens remarks 'videntur facilius inebriari qui contra morem bibunt.'

1479 τάρχαϊ' ἐκεῖν'.] As an old man his dances would be old-fashioned: those in use with Thespis. But this does not prevent him from charging others with being κρόνοι, for which word cf. *Nub.* 308, 929. No other Thespis than the well-known founder of tragedy need be supposed.

1481 διορχησάμενος.] So MSS. R. V. vulg. διορχησόμενος. Either may be satisfactorily rendered: the aorist by 'he will prove them fools by dancing a match with them;' the future by 'he will prove them fools, for he means to dance, &c.' For the sense of διὰ in the compound compare διαπίνειν, to which there is allusion in *Ach.* 751, διαπινώμενος.

1482. τίς κ. τ. λ.] Tragic style: and below κλῆθρα χαλάσθω is illustrated from Eur. *Hipp.* χαλάτε κλῆθρα, πρόσπολοι, πυλωμάτων, and *Hel.* 1196, *Iph.* *Taur.* 1304.

ΞΑΝΘΙΑΣ

μᾶλλον δέ γ' ἴσως μανίας ἀρχή.

ΦΙΛΟΚΛΕΩΝ

πλευρὰν λυγίσαντος ὑπὸ ῥώμης,
οἶον μυκτὴρ μυκᾶται καὶ
σφόνδυλος ἀχεί.

ΞΑΝΘΙΑΣ

πῖθ' ἐλλέβορον.

ΦΙΛΟΚΛΕΩΝ.

πτήσσει Φρύνιχος ὥς τις ἀλέκτωρ,

1490

ΞΑΝΘΙΑΣ

τάχα βαλλήσεις.

ΦΙΛΟΚΛΕΩΝ

σκέλος οὐράνιον γ' ἐκλακτίζων.
πρωκτὸς χάσκει.

ΞΑΝΘΙΑΣ

κατὰ σαντὸν ὄρα.

1487 λυγίσαντος.] Cf. Theocr. Id. I. 96, τὸ θῆν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγίζεῖν; where it is of one wrestler bending down by force and so throwing the other. Here the dance is said to bend or twist the side. 'The twisted side the forceful motion owns; Lows the wide nostril, and the back-bone groans.' Mitchell.

1489 πῖθ' ἐλλέβορον.] The common cure for madness. Philocleon continues his speech, regardless of Xanthias' interruptions.

1490 πτήσσει Φρύνιχος.] The old commentators seem in the wrong to take πτήσσει here of fear. Whether this Phrynichus be the well-known tragic poet, as is probable enough (for the old man uses the measures of Thespis (v. 1479), and so, naturally enough, those of Phrynichus), or a dancer of the name, it is plain that there was some dance called Phrynichæan (v. 1524), in which the leg was kicked out. This

fing the old man begins to execute, and describes himself as 'Phrynichus throwing out his leg heaven-high,' to the imminent danger of Xanthias, who interpolates τάχα βαλλήσεις. This throwing out the leg is compared to the stroke of a cock when fighting. But πτήσσει need not be discarded for πτήσσει, as Bentley and Porson wished; πτήσσει means 'crouches, gathers himself up,' in act to spring. Cf. Eur. Andr. 753, for πτήξαντες of such crouching: ὄρα δὲ μὴ νῶν εἰς ἐρημίαν ὁδοῦ πτήξαντες οἷδε πρὸς βίαν ἀγῶσί με. But Dindorf's note is 'fingitur trepidare Phrynichus, quippe victus a meliore saltatore, Philocleone.' Of course there are abundant examples to illustrate πτήσσει used of a bird crouching in fear; but I do not see that this interpretation makes good sense in connexion with v. 1492 compared with v. 1524.

1493 κατὰ σαντὸν ὄρα.] 'Do look where you're going.'

ἐν τῇ ῥυθμῷ γὰρ οὐδέν ἐστ'.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' ὠζυρέ,

ἕτερος τραφδὸς Καρκινίτης ἔρχεται,
ἀδελφὸς αὐτοῦ.

1505

ΦΙΑΟΚΛΕΩΝ

νὴ Δί' ὠψώνηκ' ἄρα.

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Δί' οὐδέν γ' ἄλλο πλὴν γε καρκίνους.
προσέρχεται γὰρ ἕτερος αὐ τῶν Καρκίνου.

ΦΙΑΟΚΛΕΩΝ

τουτὶ τί ἦν τὸ προσέρπον; ὅξις, ἢ φάλαγξ;

ΒΔΕΛΤΚΛΕΩΝ

ὁ πινοτήρης οὗτός ἐστι τοῦ γένους,
ὁ σμικρότατος, ὅς τὴν τραγωδίαν ποιεῖ.

1510

ΦΙΑΟΚΛΕΩΝ

ὦ Καρκίν', ὦ μακάριε τῆς εὐπαιδίας·
ὅσον τὸ πλῆθος κατέπεσεν τῶν ὀρχίλων.
ἀτὰρ καταβατέον γ' ἐπ' αὐτούς μ', ὠζυρέ·
ἄλμην κύκα τούτοισιν, ἣν ἐγὼ κρατῶ.

1515

1504 ἐν τῇ ῥυθμῷ κ.τ.λ.] 'For he is not at all in rhythm: he does not keep time or measure in his dancing, and therefore requires a regular knuckle-rapping to keep him in order.

1505 ἕτερος.] Number two of Carcinus' sons.

1506 ὠψώνηκ' ἄρα] 'I'm well found, methinks, in fish: the *κάρκιν* coming under the class *ὄψων*.

1507 μὰ Δί'...καρκίνους.] Xanthias objects that all the *ὄψων* he has got is crabs, for now enters number three.

1509 ὅξις.] Some variety of crab is thought to be meant; or a shrimp. Brunck quotes *Av.* 1203, *δρομα δέ σοι τί ἐστι, πλοῖον ἢ κυνὴ;* as an analogous passage. It is not

clear how a vinegar-cruet and a spider could be suggested by the same person. The smallest of the three Carcinites, who were perhaps in some way put on the stage so as to resemble crabs, might be something like a spider, by a stretch of imagination.

1510 πινοτήρης.] A small kind of crab. Some write the word *πινοτήρης*.

1511 ὅς τ. τραγωδίαν π.] Xenocles. Cf. note at v. 1502.

1513 ὀρχίλων.] 'Wrens' probably: cf. *Av.* 568. As being of diminutive stature these sons of Carcinus are so called: but there is reference to *ὀρχηστῶν*, 'dancers.'

1515 ἄλμην.] In which they are to be dressed; *ἐπειδὴ ἄλμην*

ΧΟΡΟΣ

φέρει νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχαρήσωμεν ἅπαντες,
 ἔν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἑαυτοῦς.

ἄγ', ὃ μεγαλάνημα τέκνα
 τοῦ θαλασσοῖο,

πηδᾶτε παρὰ ψάμαθον 1520
 καὶ θῶ' ἀλὸς ἀτρυγέτοιο.
 καρίδων ἀδελφοί·

ταχὺν πίδα κυκλοσοβεῖτε,
 καὶ τὸ Φρυνίχειον 1525
 ἐκλακτισάτω τις, ὅπως
 ἰδόντες ἄνω σκέλος ὦ-
 ζωσιν οἱ θεαταί.

στρόβει, παράβαινε κύκλῳ καὶ γάστρισον σεαυτὶν,
 ῥίπτε σκέλος οὐράνιον· βέμβικες ἐγγενέσθων. 1530
 καυτὸς γάρ ὁ ποντομέδων ἄναξ πατήρ προσέρπει
 ἡσθεῖς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ, τοῖς τριόρχοις.

παρασκευάζουσιν ἐπὶ τὸ φαγεῖν ἑχθύ-
 δια ἢ καρκίνους. Schol.

1516 *φέρει νυν*] The Chorus clear
 a space for this Phrynichean ballet,
 in which they perhaps join, but the
 Carcinites were the chief performers.

1517 *βεμβικίζωσιν*.] Cf. *Av.*
 1465, *βεμβικιάν*. And these same
 dancers are called *Καρκίνου στρόβιλοι*
Pac. 864. The Scholiast quotes the
 well-known epigram οἱ δ' ἄρ' ὑπὸ
 πληγῇσι θαῶς βέμβικας ἔχοντες ἔστρε-
 φον εὐρείη παῖδες ἐνὶ τριόδῳ.

1518—23. Rather epic in style
 and language: hence the termination
 -οιο in v. 1519.

1519 *θαλασσοῖο*.] Vulg. *θαλασ-
 σίου*: to which many editors add
θεοῦ, to be scanned as a mono-
 syllable. But the Scholiast on *Pac.*
 792 quotes from Plato *Com.* *Ξενο-
 κλῆς ὁ δωδεκαμήχανος, ὁ Καρκίνου
 παῖς τοῦ θαλαττίου*. 'Children of
 him of the sea' seems rather better
 than specifying that he was *θεός*.
 Besides the epic form is quite in place.

1521 *ἀτρυγέτοιο*.] It does not

appear well to change this to *ἀτρυν-
 γέτου* that it may correspond metri-
 cally with v. 1526: for it seems
 likely that the Homeric phrase would
 have been taken as it was. Richter
 reads ὦ ὤζωσιν at v. 1526; where
 MS. Rav. has ὠζωσιν, which Bergk
 approves. We cannot be quite cer-
 tain that this song is antistrophic.

1524 *Φρυνίχειον*.] Cf. note on
 v. 1490. *ὁ ἄλλος ὡς σημειῶδες τι ἦν
 τὸ Φρυνίχειον, τὸ εἰς ὕψος ἐν τῇ
 ὀρχήσει ἐκλακτίζειν*. Schol.

1530 *βέμβικες ἐγγ.*] 'Let there
 be pirouettes,' top-like spinings
 round and round. The Scholiast
 rather implies that a certain dance
 was called *βέμβις* or *βεμβικισμός*.

1534 *τριόρχαις*.] 'His dancing
 triad of sons.' Whether the other
 sense of *τριόρχης* (a kind of falcon,
 cf. *Av.* 1181, 1206) is played upon,
 is doubtful. But as *ὀρχίλος* above
 means a bird, perhaps it is so.
 These dancers might be falcons in
 their gyrations.

ἀλλ' ἐξάγετ', εἴ τι φιλεῖτ' ὀρχούμενοι, θύραζε
 ἡμᾶς ταχύ· τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν,
 ὀρχούμενον ὅστις ἀπήλλαξεν χορὸν τρυγῶδων.

1535—7. The Chorus request the Carcinites, if they like dancing so much, to conduct them off the stage with a dance: an unheard of novelty, for the Chorus entered indeed with a dance, but did not make their exit so.

1536 ἡμᾶς.] I can see no reason for preferring ὑμᾶς, Bentley's alteration.

1537 ὀρχούμενον ὅστις.] Whether ὀρχούμενον or ὀρχούμενος be taken, matters little. ὀρχούμενός τις MSS. The Chorus are conducted

off the stage by the dancers, seems probable they in some joined the dance themselves. whole line is explanatory of πω δέδρακεν. 'This no man yet did. I mean—no man has been who took his chorus off ' dance.' And the accusative is haps rather preferable. Bei rendering, 'no-one (who has es with impunity for such innov ever took off his chorus dan seems awkward.

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